

**St. Paul's Episcopal Church**  
**Rochester, New York**  
**1827—1977**



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Rochester, New York**

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A History of the First 150 Years



Edited by Vincent S. Jones

May 27, 1977



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## The Staff

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The Rev. Robert M. Wainwright, Rector  
 The Rev. William H. English, Asst. Minister for Pastoral Work  
 The Rev. John Tinklepaugh, Asst. Minister for Christian Education & Community  
 Mrs. John Tinklepaugh, Seminarian Assistant  
 Dr. David Craighead, Organist  
 Dr. David Fetler, Choirmaster  
 Mr. Henry Shaw, Business Manager  
 Mrs. Elmer O. Cheney, Parish Secretary  
 Mrs. Melvin C. Needham, Jr., Financial Secretary  
 Mrs. Eugene S. Miller, Jr., Dir. of Weekday Nursery School  
 Mrs. Richard Hochheimer, Sexton  
 Mrs. John H. Henderson, Housekeeper

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## The Vestry

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Romer F. Good, Senior Warden  
 Mrs. Edward C. Atwater  
 Richard Berg  
 Peter O. Brown  
 Henry R. Couch  
 Arthur E. Crow  
 D. Dyson Gay

Jerold B. Foland, Junior Warden  
 Mrs. Frank M. Hutchins  
 Arthur E. Neumer  
 Gilman Perkins  
 Mrs. Charles Prey  
 Benjamin L.B. TenEyck  
 Joseph A. Wyant

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## Prologue — Before 1827

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This book tells the story of the entire history of St. Paul's Parish of Rochester, New York. However, our roots in the Gospel go back 1,800 years earlier to the life, death, and resurrection of Jesus of Nazareth. After the resurrection his small band of followers, led by His Holy Spirit, established His Body, the Church, as the true Israel of God.

For 1,000 years there was a single Church and then the division occurred between East and West (Orthodox and Catholic). Five hundred years later the Protestant Reformers on the European Continent confronted their Bishops with the challenges of Scripture and the Western Church was further split into Catholic and Protestant camps. The Protestant camps splintered into many denominations.

Our heritage of reformation in the Anglican tradition comes out of 16th Century England. Our situation was very different, because in England the Reformers were the Bishops themselves. From the Anglican Compromise under Queen Elizabeth there developed a Church true to the Catholic tradition of worship and ministry and to Protestant theology and scriptural truth.

Out of the Mother Church of England came the Anglican Church in the colonies. It was strong and established in the South and weaker as one came North along the coast. Only in New York City itself was its presence of significance. During the Revolution, perhaps as many as 100,000 Anglicans of Tory sympathy left for Canada, Nova Scotia, or England; others underwent severe persecution by their neighbors.

After the war, our Church was renamed The Protestant Episcopal Church in the United States of America. In 1789, in Christ Church, Philadelphia, nine dioceses along state lines were recognized, including the Diocese of New York covering the entire state.

The great Missionary Bishop of New York, Bishop Hobart, for whom our college in Geneva is named, spread the Gospel and organized the Episcopal Church throughout the far flung and remote regions of the state. St. Luke's parish was organized in Rochester in 1817, and the first church was built in 1820.

When St. Paul's was established in 1827, it was the first instance in the state outside of New York City where two Episcopal Churches were located in the same community. On August 30, 1830, just 12 days before his death, Bishop Hobart consecrated the first St. Paul's Church building.

Although officially we are observing our 150th year, we have a proud heritage that goes back many centuries before.

The Rev. Robert M. Wainwright, Rector  
May, 1977

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## The First 150 Years

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*By Vera B. Wilson and Vincent S. Jones*

The opening of the Erie Canal in 1825 sparked a sevenfold growth in the population of Rochester over the next decade.

One immediate result was a decision two years later by the leaders of St. Luke's Church, organized in 1817, on the West Side of the Genesee River, which was spanned by a single bridge, to propose the establishment of a second parish on the East Side.

Then, as now, not everyone agreed. From the thousand hardy pioneers clustered around the falls of the Genesee in 1817, the community had grown to nearly 8,000, but not one adult was a native of the village. Rochester was still just a big clearing in the forest. And while many contended that the rapid growth of the village justified a second Episcopal parish, others argued that it was better to have one large, strong church than two weak congregations.

Elisha Johnson, who became one of Rochester's early mayors, and Samuel J. Andrews, both original incorporators of St. Luke's Church, and Enos Stone, one of the largest land owners on the East Side, were among those urging the organization of another parish.

And so, on May 7, 1827, the vestry of St. Luke's Church met in William Pitkin's counting room. Present were the Rev. F. H. Cuming, Rector, William Atkinson and William Pitkin, Wardens; S. M. Smith, Giles Boulton, Elisha Johnson, Jared N. Stebbins, and Messrs. Child, Whittlesey and Lathrop.

A committee of five (Messrs. Atkinson, Johnson, Boulton, Whittlesey and Pitkin) was named to proceed with the project along with the rector.

Three weeks later, on May 28, in a room of the year-old Franklin Institute, the Rev. Mr. Cuming presided at a meeting at which Messrs. Atkinson and Boulton were elected wardens, Messrs. Johnson, Stebbins, Smith, Stone, Elisha B. Strong, Samuel J. Andrews, Daniel Tinker, and A. B. Curtiss were elected vestrymen of the new church which was named St. Paul's. Fourteen communicants were transferred from St. Luke's to the new Parish. While many congregations and denominations split over basic issues in this period, the traditional 'roominess' of the Episcopal faith resulted only in the new parish opting for a 'higher' style of service.

A year later, and before the new church edifice had been erected, many of the doubters remained unconvinced that the creation of a new parish would benefit either the Episcopal Church or the village. The situation called for a special pronouncement by the Rector of St. Luke's.

In a lengthy address delivered at the unchurchly hour of 4 p.m. on Whitsunday, May 25, 1828, the Rev. Mr. Cuming vigorously denied charges that he was opposed to the formation of another parish and the importation of another Episcopal clergyman.



Although obviously miffed at not having been consulted by the new society, he stoutly maintained his position that "I shall never object to a single individual leaving this parish and uniting himself with a second, or a third, or a fourth, who thinks his soul's good and the good of the church and glory of God require him to go elsewhere."

In the flowery oratorical style of the period he added: "Upon that parish, and any others which may be formed here, if they be conducted on the principles on which they ought to be, I shall never cease to pray for the dew of the heavenly grace to be poured down, their pews to be filled, and they to become a praise in our land and ornaments to the church at large."

As for any members of St. Luke's who might be considering a change, he assured them that so far as he was concerned, "the matter must rest entirely with themselves and the wants of their own souls."

In a note added to the printed version of his address, the Rector explained that he had spoken out so that a current proposal to enlarge the St. Luke's building might not be regarded as an act of opposition to the new parish.

The contract to erect St. Paul's first building is dated May 31, 1828. The price was \$12,000 and the builders were Daniel Tinker, Henry A. Boulton, and Daniel A. Ryan.

The parishioners got their money's worth because the new edifice was so large and so handsome that the village fathers promptly renamed Market Street as St. Paul's Street. The site (Lot No. 2 in Section D on Johnson and Seymour's map) is opposite the present Chamber of Commerce Building.

A Gothic structure of stone, it was set back a few feet from the street with a fence bordering the sidewalk. Half a dozen stone steps led up to two sets of doors separated by a vestibule. The interior was laid out with a center aisle and two side aisles, but a few pews were installed along the sides facing the center. These were considered the choicest and they were sold to the highest bidders. The choir loft and organ were on the west side of the building over the entrance doors.

The east end was very simple and remained that way until 1870 when a beautiful chancel was installed. Ten years later the memorial altar of Italian marble was presented by Mr. and Mrs. George H. Mumford. This altar graces the present church. Later the organ was moved to that end of the building.

The architects had designed a spire which would have topped anything in Western New York. But one day at noon, while the workmen were at dinner, a wind caught the unfinished steeple and leveled it to the roof. A less pretentious spire eventually was completed.

In April of 1828, the little flock extended a call to the Rev. Sutherland Douglas. He was 24 years old—a graduate of Yale College and the General Theological Seminary. However, the Rev. Mr. Douglas had to resign in less than a year because of poor health. He went abroad and died soon afterwards in London. In the Archives of St. Paul's is the Rev. Mr. Douglas'



copy of the Book of Psalms printed in Hebrew. He is the first and probably the last of our rectors to say his prayers in Hebrew.

Even in his brief service the Rev. Mr. Douglas must have made a deep impression. Forty years later the Rev. F. Dewitt Ward, D.D., of Geneseo, writing about the churches of Rochester, vividly recalled the Rev. Mr. Douglas', "plaintive voice, deeply serious countenance, and earnest manner."

St. Paul's Church was consecrated on Monday, August 30, 1830, by Bishop John Henry Hobart. The prelate complimented the founders and took note of the striking contrast between his first visit to the village in 1818 when he had found only four Episcopal families. Two weeks later Bishop Hobart died of a bilious attack at the age of 55.



The first St. Paul's Church, August 30, 1830.

The day after the consecration a mortgage of \$10,000 was given by the parish to the North River Insurance Company. A second mortgage for \$3,000 was taken by Elisha Johnson, and a third for \$2,000 by William Atkinson. Thus were planted the seeds of financial difficulties which were to plague St. Paul's Church for decades to come.

In October of 1830, a revival meeting at First Presbyterian Church attracted so many people to hear a visiting preacher, the Rev. Charles G. Finney, that the walls were spread and part of the ceiling literally fell in. Panic followed, people jumped from the galleries, and one man wound up in the Erie Canal. However, no one was seriously hurt.

While repairs were being made, the Presbyterians accepted an invitation to worship at St. Paul's. They brought with them their minister, their bell, and their organ.

In November, a call was extended to the Rev. Chauncy Colton. But he, too, had to resign the following December because of poor health.

By this time financial difficulties were so grave that the congregation faced loss of its fine new building, the possibility of their being dispersed, and grave injury to the Episcopal cause in this area.

The vestry appealed to St. Luke's for help. A letter to the Rev. Mr. Whitehouse, rector of St. Luke's, proposed that both parishes be put under his control and that he be given authority to engage an assistant minister. Services and expenses would be shared equally by the two congregations.

After weighing the proposal carefully the vestry of St. Luke's thanked the people of St. Paul's for the compliment to their rector but decided unanimously that such a plan would be inadvisable.

By September of 1832, the situation was so desperate that the mother parish was asked to buy St. Paul's building as a chapel of St. Luke's.

The Vestry of St. Luke's agreed that the interests of the Episcopal Church required consideration of this proposal provided it could be done without too great a burden on its own resources. The Rector was authorized to investigate other sources of support, including an appeal to the vestry of Trinity Church in New York City which was rich at a time when most churches were poor because it had taxes assured from Colonial times.

Considerable negotiation followed. Finally, the vestry of St. Luke's decided that it would be unwise for them to assume the responsibility of acquiring St. Paul's as a chapel. An offer from Trinity Church to pay the interest on \$10,000 of the debt for two years was conditioned upon St. Luke's buying the property and clearing off all claims and encumbrances in excess of that amount.

During their Time of Troubles, the parish had been without the leadership of a rector. One more disappointment was to come.

In those days St. Paul's had a hard time attracting clergy and those who did come seldom remained very long. But the all-time record for brief service goes to the Rev. H. V. D. Johns. According to a parishioner, the Rev. Mr. Johns came to Rochester in Lent (1832), accepted the call, preached one Sunday, baptized one adult, and left for Baltimore, osten-

sibly to bring back his family. He never returned!

The newly baptized parishioner who figured in this bizarre episode was Ansel Roberts. He is remembered for the next 15 years as being "a most exemplary and useful worker in the parish, and during some of its darkest days, the faithful steward of its finances".

If 1832 was the low point in the annals of St. Paul's Church, it was an equally dismal year for the Village of Rochester because a cholera epidemic that summer claimed 118 lives.

Of the Rev. Burton H. Hickox, who gave up his charge at Palmyra to become the rector of St. Paul's on May 7, 1833, an earlier historian wrote: "adversity greeted him with the warmth of a friend, accompanied him with the constancy of a brother."

But for the harassed parish the next two years were to be a most profitable period under this prudent and persistent man. The church's financial woes came to a horrendous climax. The \$10,000 first mortgage was foreclosed. The St. Paul's Corporation was dissolved and a new organization was formed on December 2, 1833, (to buy in the property) under the name of Grace Church. Trinity Church of New York City loaned the new corporation \$3,500 to help resolve the problem. The parish was known as Grace Church until 1850 when the name was changed back to St. Paul's; however, the legal name remained Grace Church until 1898, after the move to East Avenue.

Even so, the name Grace Church persisted for decades. The night after Christmas 40 years later, the sexton, leaving the building, found a little bundle of life on the doorstep. He and his wife took the child into their home and she was given the name of the parish. But Little Miss Grace Church (Scott) lived only nine months.

The Rev. Mr. Hickox, who had resigned at the time of the incorporation of Grace Church, was promptly recalled and remained in that post until February 18, 1835.

The North River Insurance Company, which had foreclosed on the \$10,000 mortgage, conveyed the property to the new corporation in 1834 in exchange for a \$7,850 mortgage. Trinity Church's loan was secured by a \$3,500 mortgage.

In 1834, no railroad served Rochester, but packet boats piled the Erie Canal between Schenectady and Buffalo, and stage coaches left daily to the East and West and up the Genesee Valley. There were five steamboats in service on Lake Ontario and horse cars ran from Water Street to Carthage, the name given to the area around the lower falls. "The Genesee", a stern wheeler, navigated the river from the rapids to Geneseo. There still was only one bridge across the river.

Andrew Jackson was president of the 24 United States; William L. Marcy was governor of New York State; and, Rochester became a city, electing Jonathan Child as her first mayor.

Faded, tattered letters in the archives provide mournful testimony to the difficulty which the parish experienced in finding a rector. In 1835,

after the Rev. Mr. Hickox's brief tenure, and before Dr. Clark came, here's what the mails brought to the Vestry:

- A refusal from F. H. Cumming.
- A report on the Rev. Hugh Smith.
- A refusal from Alexander Winton.
- A refusal from F. T. Tiffany.
- Word that William Smallwood was "pondering".
- A report that the Rev. John Griggs of Syracuse was "interested".

The Rev. Orange Clark, D.D., who came to Grace Church from Lockport in September of 1835, served as rector for nearly four years. He was regarded as an excellent leader but is remembered chiefly for his role in creating the Diocese of Western New York.

The territory involved was marked out in 1788, when the Town of Whitestown was formed, and extended from Fort Schuyler (now Utica) to Fort Niagara, and from Lake Ontario to Pennsylvania. Not until 1796 did the Diocese of New York send Deacon Robert G. Wetmore as the first missionary. He visited Canandaigua that year and traveled a total of 2,400 miles, baptizing 47 adults and 365 children and preaching 107 times. On December 31, 1801, Davenport Phelps was ordained as the first home missionary for this area - the only one in the diocese west of the Hudson River.

Bishop Hobart paid his first visit to the section in 1812, and for the next 18 years was a towering figure in the work and progress of the Episcopal Church. Bishop Onderdonk carried on his work, so that by 1835, this portion of the diocese had 60 clergymen, 92 parishes, and 3,500 communicants out of a population of about a million.

Despite strong opposition, sentiment for establishment of a new diocese grew. Grace Church's Dr. Clark was a member of the committee of five which in 1837 returned a positive recommendation to the convention.

The first bishop of the new Diocese of Western New York was the Rt. Rev. William Heathcote DeLancey. Within six years he was to play a crucial role in the life of Grace Church, Rochester.

The Rev. Washington Van Zandt, who became rector on April 1, 1839, was in charge at the time of Bishop DeLancey's first visits to Grace Church when he confirmed classes of 31 and 37.

Financial problems continued to plague the parish. Shortly after the Rev. Mr. Van Zandt's resignation in the Fall of 1841, the North River Insurance Company moved to foreclose its \$7,850 mortgage. On May 5, 1842, the property was sold at public auction for \$4,269 to George Mumford, a well-to-do parishioner.

Despite all its troubles the parish at this time still had 88 communicants, 26 Sunday School teachers, and 72 pupils.

So it was a dedicated, tried and tested little band that greeted the Rev. William E. Eigenbrodt of Bainbridge, who became rector of Grace Church on June 12, 1842. It is said that he was unaware of the parish's financial problems, but once having studied the situation, he pronounced it hope-

less.

To bring about a crisis which he thought would be for the ultimate good of the church, he resigned in December. First, however, he set in motion a way to rescue the parish. In his brief tenure, the Rev. Mr. Eigenbrodt made a deep impression as a shepherd, guide, and teacher, and relations between vestry and parish were described as the best in many years. And the long slide in membership was reversed. His final report showed 108 communicants, a gain of 20; current offerings were up to \$221.77 from only \$25.21 the previous year.

At this point the intervention of Bishop DeLancey led the way to a permanent solution of the parish's financial problem. George Huntington Mumford, who had purchased the property for \$4,629 when the mortgage was foreclosed, deeded the lot and building to the Bishop on January 19, 1844. A group of parishioners shared in the gift. Mumford, P.G. Tobey, and William S. Pitkin each subscribed \$785.62; Julius T. Andrews, Aaron Erickson, and Edward Roggen, \$559.54 apiece; Daniel Graves and William J. Southerin, \$279.77 apiece; Johnson I Robins, \$223.81; Ebenezer Sherman, \$223.81 and Joseph Hall \$139.88.

Bishop DeLancey had intended to live in Rochester, but his larger duties in making Western New York the "model diocese" prevented this. He assigned the Rev. Stephen Douglas to take charge of the parish for three months. Then the Bishop put the pastoral work into the hands of the Rev. John J. VanIngen, D.D., and the Rev. Charles Henry Platt—they being appointed missionaries for city and county without stipend. They also gave free services to Penfield, Brighton, Pittsford, and other towns. Others who ministered to the parish at various times were the Rev. John H. Norton, the Rev. Jonathan L. Eaton, the Rev. Dr. Walter Ayrault, the Rev. T.N. Benedict, the Rev. Joshua Smith, the Rev. Sylvanus Reed, the Rev. Westworth L. Childs, the Rev. W.H. Barris, the Rev. Philemon E. Coe, the Rev. Albert Wood, and the Rev. John B. Calhoun.

The Bishop continued his overall supervision. He applied the proceeds of pew rents to providing the services of the clergy, to paying interest on the debt and reducing the principal, and to paying contingent expenses.

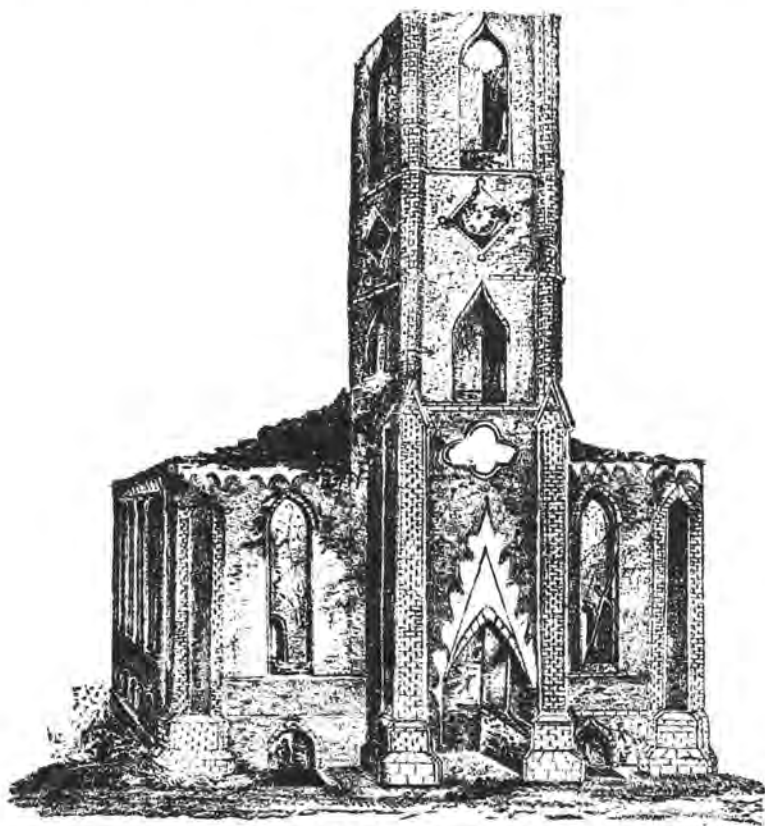
The experiment was a success. Two years later, on December 7, 1846, Bishop DeLancey transferred the property to the corporation of Grace Church, with the gift of the payments he had made on the debt and what he had laid out on the building. The Rev. Dr. Van Ingen, who had been minister-in-charge, became rector in 1848.

The congregation, out of debt for the first time in 20 years and enjoying healthy growth, was in good condition to cope with still another disaster. Fire destroyed most of the building early on Sunday morning, July 25, 1847.

One of the very earliest recollections of Hiram W. Sibley, long time senior warden and benefactor of the church, is of that fire.

"I remember," he said, "being taken to the window of the second story of our house on Clinton Street to see flames and to see the wooden part of the tower fall in."

But there was a \$10,000 insurance policy and rebuilding began immediately. A special offering produced \$6,200. Meanwhile, services were held in the old high school on South Clinton (or Lancaster) Street until Christmas Day when the restored basement of the church was joyfully reoccupied.



St. Paul's Church in ruins.  
Burned Sunday, July, 1847.  
Rev. John V. Van Ingen, D.D., Rector

The entire building was completed and consecrated as Grace Church on December 17, 1848, and the parish began the steady growth and service which have continued to this day.

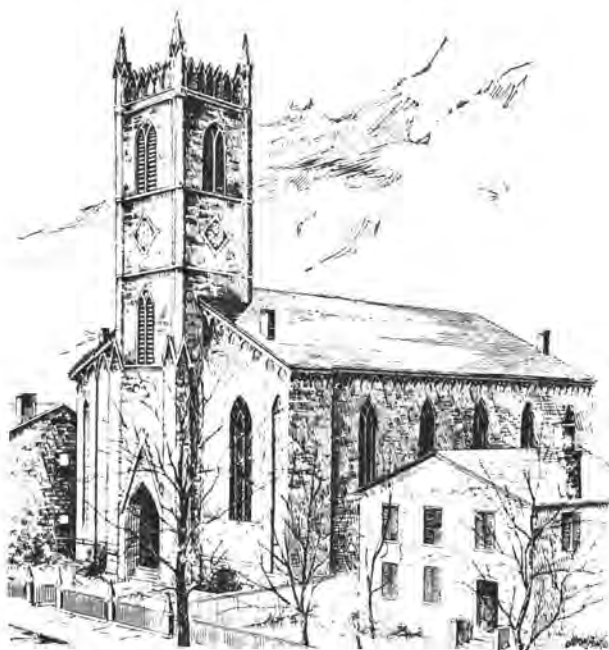
The Rev. Dr. Van Ingen started his rectorship at a salary of \$1,000, but this soon was cut by \$200, either voluntarily or on request, "in consideration of the recent exhausting efforts of the parish". For the next six years, assisted by the Rev. Albert Wood, he infused a spirit of energetic and devoted service into a growing congregation.

When Dr. Van Ingen resigned in August of 1854, and moved to St. Paul, Minn., a call was extended to the Rev. Maunsell Van Rensselaer, D.D., who had been rector of Mt. Morris Church, Oxford. He remained until



Easter of 1859, and the parish continued to grow. In 1858, there were 230 communicants and 200 Sunday School pupils.

Meanwhile, the growth of the city warranted establishment of still another Episcopal parish. In April of 1855, several parishioners of St. Luke's



St. Paul's Church rebuilt after fire, 1848.

Church and a few from Grace Church organized Christ Church parish.

Progress and prosperity marked the 23-year administration of the Rev. Isreal Foote, D.D., who took office on August 1, 1859.

He was the first to enjoy the use of a rectory, for Mrs. Ruth Mumford had offered her house on North Clinton Street for one-half its \$10,000 valuation. This sum was raised promptly.

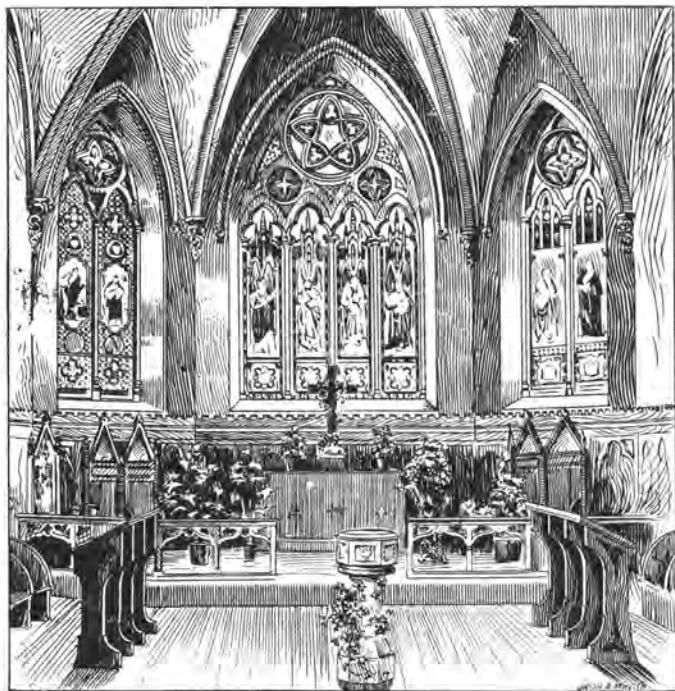
In the Spring of 1862, George Ellwanger gave \$4,000 in bonds and mortgages to start a fund for a chapel on condition that a similar amount be raised from other sources by July 1 of 1863. A fund of \$10,000 was subscribed, and in 1869, a house in Mortimer Street at the rear of the church, was purchased for use as a parish school. The building first housed the William and Hoyt School—at a rental of \$400—with the church allowed occasional use. It also served as the home of an assistant minister, and after 1878, was rented to outsiders.

Also in 1869, the church building was improved by the construction of a recess chancel, moving the organ there, and decorating the interior. The



parishioners subscribed \$11,589, and another \$12,000 was raised by mortgaging the rectory and parish building.

When the church was reopened for services the original name of St. Paul's was restored even though the corporate name was not changed until 1898.



Main Altar of St. Paul's Church after 1848.

In the Winter of 1873, St. Paul's established the first vested boy's choir under the direction of the Rev. Charles N. Allen, who was Dr. Foote's assistant, and by his successors, the Rev. Benjamin T. Hall, the Rev. Robert Wolseley, and the Rev. Christopher Knauff.

In 1874, the subscription of \$11,357 cleared off the entire indebtedness of the corporation. That same year saw the formation of the Woman's Missionary Society. A new roof was placed on the building in 1879.

In September of 1880, the children of Mr. and Mrs. George H. Mumford, touring Italy, purchased a richly carved altar just as it stood in the sculptor's studio and sent it to St. Paul's as a memorial to their parents. It was consecrated on the following All Saints Day. The altar was reinstalled in the present building.

During Dr. Foote's rectorship the number of communicants rose from 196 to 468 in 1875, fell off to 373 three years later, then stabilized around 400 in 1882.

St. Paul's parishioners were active in the establishment of a mission on Oregon Street which became St. James Church in 1876. They cooperated with other Episcopal parishes in purchasing a lot in Mt. Hope Cemetery for the interment of "persons attached to the Episcopal Church for whose burial no other appropriation should be provided". (We still own the lots along with Christ Church and St. Luke's. They are for indigent people.)

St. Paul's people were leaders in the establishment of the Church home and Mrs. George H. Mumford was its first president. Her husband and George Clark donated the site on Mt. Hope Avenue on which a stone building was erected at a cost of \$15,000 subscribed by Episcopalians of Rochester.

In 1882, Dr. Foote retired. In appreciation for his 23 years of service he was named rector emeritus for life. For this he received the use of a residence and \$1,000 a year.

Dr. Foote had so endeared himself to the entire community that the Union and Advertiser paid a glowing editorial tribute to him for having built up the congregation and freeing the parish from debt while vastly improving its building.

A quarter century of peace, prosperity, and progress ended, and in 1882, along with the call to the Rev. W.H. Platt, D.D., to become rector, agitation to move further to the East began.

St. Paul Street long since had ceased to be an elegant residential section on the outskirts of a village with its spire dominating the scene. Now the edifice was overshadowed by wall-to-wall wholesale firms and boarding houses. Highest of all was the \$350,000 Warner Building erected by H.H. Warner—the patent medicine king and vestryman of St. Paul's.

The Central Railroad tracks had been elevated and the Depot moved from the West to the East side of the river. A contemporary historian, Jenny Marsh Parker, writing in 1884, predicted that "Old St. Paul's and all that is left of its former environment will be gone tomorrow". She added that "the congregation are already discussing where the new church shall be built and there is a disputed rumor of the union of the parish with that of Christ Church, East Avenue."

The church building, in this semi-centennial year of Rochester as a city, was showing signs of wear and tear, and this provided further incentive for starting all over again.

The debate ran on for three years until the vestry, on November 14, 1885, requested the rector to name a committee to consider the advisability of acquiring a new site and disposing of the St. Paul Street building. Arthur Yates, H.H. Warner, and E.F. Woodbury, vestrymen, were named. Early in 1886, they were instructed to confer with a committee from Christ Church on the proposal to consolidate the two parishes.

Nothing came out of this meeting, but the vestry of St. Paul's definitely went on record in favor of moving out of St. Paul Street. On May 28, 1886, the committee met again with a group from Christ Church headed by the

Rev. William D'Orville Doty, rector. This time a joint resolution was passed asserting that the parishes could accomplish greater good for the church at large should they be united—provided they could agree upon a location.

The vestry of St. Paul's then made a formal proposition: St. Paul's would contribute \$60,000 and the proceeds from the sale of their property; Christ Church to contribute their property at a valuation to be determined by an impartial commission plus cash to bring the total equal to that subscribed by St. Paul's. The consolidated parish would be called St. Paul's.

The vestry of Christ Church countered with a proposal to make the corporate title, "The Church of Christ and St. Paul", or, if this was unacceptable, to ask the Bishop of the Diocese to suggest a name on which all might agree. They recommended appointment of a joint committee to work out other conditions.

That killed the deal. The Vestry of St. Paul's, in a tactfully worded resolution, stated that "as our proposition to Christ Church gave to them the point of location against our better judgement, and we desire in return for the concession to retain the name of St. Paul's Church, and Christ Church twice declined the name of St. Paul's, we do not feel that we can longer delay action in this matter and must respectfully decline the proposition of Christ Church vestry, with regret that our pleasant negotiations could not have resulted in a satisfactory coalition of St. Paul's and Christ Church parishes."

The vestry committee then approached the Rev. J.A. Massey, rector of St. John's Church, who told them that the members of his congregation were unanimous in opposition to unity with any other parish.

Next, the vestry appointed Messrs. Warner, I.L. Hatch and H.M. Ellsworth as a committee to buy a lot on East Avenue. A limit of \$10,000 was set. Eventually they purchased property with 100 feet on East Avenue and 175 feet on Hawthorn Street (now Oxford Street). Mr. Warner bought up the remaining 112½ feet on Hawthorn Street for \$10,000, and eventually, the vestry took this over.

While the vestry was preparing to sell the St. Paul Street property, a new debate arose over the merits of building on East Avenue. Consolidation with Christ Church still appeared to be the best solution, and in April of 1887, negotiations were renewed. This time the committees quickly agreed on everything, including the name. The new parish would be called "The Cathedral of St. Paul's and Christ"—provided the Bishop and the Standing Committee of the Diocese approved. They even went so far as to choose a slate of wardens and vestrymen for the new corporation.

Once again this solution proved to be no solution at all. Violent opposition was voiced by members of both congregations to their vestrymen and in the press. And when a special meeting of St. Paul's on June 14, produced only four votes for the consolidation and 40 against it, the project was dropped.

The parishioners did ask the vestry to see how much it would cost to

put the St. Paul Street building in good repair pending a final decision. The answer was \$18,000. The vestry saw no way to raise this amount without mortgaging the property. An appeal for contributions from members and pew holders brought in less than \$100. So the vestry moved immediately to put the property on the market and proceed to build on East Avenue. Dr. Platt resigned as of September 1.

The church continued to expand as an enterprising downtown institution under the leadership of the Rev. Louis C. Washburn, who became rector on July 1, 1888. Major accomplishments included the erection of a spacious chapel, opening of the Mortimer St. building as a deaconess' house, and reduction of the debt on the property to \$18,000. And when the land at East Avenue and Hawthorn Street was sold in December of 1889, some thought this had settled the question of moving once and for all.

However, the proponents of moving continued to press for action, and in May of 1891, the vestry voted to move as soon as a suitable location could be secured and the St. Paul Street property disposed of. The new location was to be no further west than St. Paul Street, south than Court Street, north than Pleasant Street, nor farther east than Gibbs and Chestnut Streets.

Before anything had been done in this line, the vestry of St. John's Church, which had moved out on East Avenue, suggested the formation of committees to discuss the possibility of consolidation.

St. Paul's vestry agreed to the idea of such a meeting but appointed a committee of five to try once more to work out something with Christ Church. The committee—composed of Messrs. A.G. Yates, Hiram W. Sibley, Nathaniel Foote, A. Erickson Perkins, and Thomas G. Moulson—in January of 1894, reached an agreement. It was approved by the Bishop because he felt it would perpetuate St. Paul's work in the old neighborhood and would bring together some of St. Paul's East side parishioners with those of Christ Church. The St. John's vestry was informed that their proposition was deemed inexpedient. Once again, and finally, the St. Paul's - Christ Church merger fell through.

Among those opposed to moving was the rector. And at Eastertide, 1891, the Rev. Mr. Washburn expressed his thoughts in several thousand carefully chosen words which later were printed under the prosaic title of "Facts and Principles".

The "facts," as the Rev. Washburn saw them, based on his three-year study, went something like this:

St. Paul's Church was one of a dozen Episcopal parishes in the community. It had developed important traditions in the last 65 years and had an obligation to maintain its character for churchmanship, philanthropy, and for uniting persons of all circumstances and from all sections of the city.

The church, located in the center of a city of 138,000, no longer was a parish of limited boundaries. Still its basic purpose was to serve its large and teeming district as the only church between Fitzhugh and Clinton

Streets. "While the people of means and culture and church interest have very generally emigrated . . . the number of souls in the given area has largely increased."

However, the church building itself was in bad shape. The tower needed strengthening, the mural decorations were faded, and, as the Rector put it, "the organ movingly appeals for an honorable retirement."

Although attendance at services was not what might be expected - even by pew holders and "pillars", as he called them - the parish was vigorous and growing. It had recovered from what the Rev. Mr. Washburn called a season of serious trouble—Debt, Disorganization, Dissension, and Desertion—which had led to predictions of Disintegration or Death.

He pointed out that the church was working its way out of a \$34,000 debt by selling the East Avenue lot for \$25,000, and could easily clear up the balance by selling the rectory and replacing it with a more modest dwelling. He asserted that the parish was wealthy enough "to execute any proper proposition".

Having set forth the "facts" the Rector proceeded to outline the "principles":

1. Unanimity of action would be essential.
2. St. Paul's should play its part in making Rochester "a city of the Great King" by continuing to occupy the strategic place for which it was responsible.
3. In a growing city, with many handsome new buildings, "surely we will not suffer the Ark of God to abide in tents". The Rev. Mr. Washburn complimented Christ Church for selecting so elegant a design for its new edifice.

He concluded this massive, elegantly phrased discussion by offering three alternatives:

1. Reconstruction on the St. Paul Street site.
2. Selling the property and building a new church in the immediate neighborhood.
3. Building a substantial, adequately endowed chapel in the St. Paul's District and erecting a new church anywhere else.

The Rector supported Plan 1 as "the strongest and best". He conceded that there were "good true reasons" why many would prefer Plan 2, and he felt that "no violence would be done to any essential principle if the lot fell on Plan #3.

He warned that "whichever plan is adopted, it is evident that there will be required a large sum of money. Let all be ready then to cooperate heartily and liberally as soon as the appeal is made".

The Rector expressed confidence that he, along with the wardens and vestrymen, would be certain to reach a conclusion which would command the cordial approval of all concerned. "Right gladly will we accept their wise leadership."

But when it became obvious early in 1895, that none of his three choices would be followed, the Rev. Mr. Washburn resigned, spent a year in Europe, and returned to serve for nine years as Archdeacon of Rochester. He then



became rector of Old Christ Church, Philadelphia, where he had a distinguished career.

In June of that year the vestry voted unanimously to move to East Avenue beyond Goodman Street, and would be ready to start construction as soon as \$40,000 had been subscribed. Nathaniel Foote, Thomas G. Moulson, and Robert M. Myers undertook to solicit the fund.

In January of 1896, the old church property was sold to Charles H. Palmer for \$55,000. Messrs. Foote and Meyers, joined by Hiram Sibley, formed a committee to pick a new site. They soon obtained an option to buy No. 282 East Avenue at \$35,000, and an option to buy the Edward Harris property at the southeast corner of East Avenue and Vick Park B for \$36,000. Mr. Harris also offered to subscribe \$1,000 to the building fund.

In selling the St. Paul St. property the church retained the right to move out the altar, the bell, the tower clock, the wooden chapel in the rear, and the Mumford memorial windows.

The old building was remodeled in 1902 to be Colonial Hall, a convention center where wrestling and skating programs were held. The late George D. Curtis, a local motion picture theater pioneer bought the building in 1907 and opened The Happy House—the city's second nickel movie house. It was remodeled again in 1913, and became the Strand Theater. The building was razed in 1953, for a parking lot.



The Happy Hour Theatre, 1907.

A total budget of \$150,000, including a parish house, was set, and Messrs. Heins & LaFarge—New York architects—were engaged. This is the firm which produced the original design for the Cathedral of St. John the Divine, a structure still unfinished.

For more than two years, until the new church building was nearing completion, the parish was without a rector. Services were held in Christ Church. The Rev. John Leal, formerly assistant at Grace Church, Utica, was minister-in-charge for part of the time. The Rev. Samuel Moran assisted for several months.

In June of 1897, a call was extended to the Rev. Murray Bartlett and the Rev. Chauncey H. Blodgett of Grace Church, New York. They took up their duties on July 1.

At this same meeting, the vestry decided that pews should be free and adopted the pledge system.

The opening of the new building with the Rev. Mr. Bartlett in his first rectorship marked the beginning of a bright new era for St. Paul's Church.

The move from the crowded quarters downtown to the beautiful East Avenue residential section, the new system of free pews, and a deaconess supported by the Parish Aid Society stimulated enthusiastic support from the congregation which soon was augmented by residents of the section. By 1905, membership had increased from 300 to 643 and the parish became thoroughly organized.

Starting in 1910, the Sunday School was managed by a council composed of the clergy, the deaconess, four teachers who were elected annually by the primary and kindergarten departments, a secretary, and a treasurer. This group determined policy, passed on all bills, and elected the superintendent.



St. Paul's Church and Parish House, 1897-1926.



There were 18 classes with 175 pupils in the Main School which used the first floor of the Parish House. The Primary, Catechism, and Kindergarten departments had 14 teachers and 155 pupils and its classes were held on the second floor. The whole operation, except for the Christmas Festival and the picnic, was self-supporting.

The Men's Guild, a pioneering venture for Rochester, was organized in 1899, by Frank W. Ellwood and Frank J. Amsden. Membership reached 120 by 1905, and the group was credited with inspiring interest in the church. There was a Junior Guild for younger men and a Boys Guild.

Also in action were an Employment Society, Mother's Guild, St. Elizabeth Guild, Parish Aid Society, four missionary societies, a branch of a girls national society, and the Little Helpers—a club for younger girls that provided mental, manual and moral training.

Then, as now, the church was especially proud of its choir of 45 under the direction of Beecher Aldrich.

All Saints Chapel, in northeast Rochester, was part of the St. Paul's parish under the direction of the Rev. Wallace H. Watts. It, too, had its Sunday School and clubs for men and women.

In 1901, the rectory in North Clinton Avenue was sold for \$16,004 (enough to pay off the mortgage on the property) and a lot on Barrington St. was purchased for \$5,500. As soon as a special fund of \$10,000 had been subscribed, the celebrated Rochester architect, Claude Bragdon, was engaged, and the residence he designed is still in use today.

A new reredos, costing \$12,000, was installed in 1904, and dedicated by Bishop Walker the following February.

The Rev. Mr. Bartlett resigned in 1908, to accept appointment as Dean of the Cathedral in Manila. He left reluctantly, having made a great success of his term and having won the complete support of the vestry for 11 years, then the second longest pastorate in the history of the parish. He was under strong pressure from church and government officials to take the post and noted that "whatever may be said about the advisability of the annexation of the Philippine Islands we are there. We have begun a work and it must be done."

To succeed him the vestry called the Rev. W.A.R. Goodwin, D.D., from the historical Bruton Parish Church at Williamsburg, Virginia. He took up his duties on July 1, 1909.

In the Fall of 1910, the vestry adopted a system of committees designed to stimulate interest in the work of the church and to draw upon the special skills and expertise of members of the congregation. The committees, which included vestrymen, were set up under these headings: Missionary, Finance, Printing and Publicity, Census, Church Property, Ushers and Hospitality for morning and evening services.

In May of 1911, Hiram W. Sibley donated the house and lot south of the Parish House on Vick Park B, and the building was used for overflow meetings of the Sunday School.

Eleven years later, Harper Sibley, then superintendent of the Sunday

School, joined with James G. Cutler and Hiram Sibley in offering to contribute half the cost of a new building on that site. By April of 1923, pledges of \$98,667 had been secured and construction proceeded.

New rules governing the election of vestrymen were adopted in November of 1914. They set the number at 14, with retirement each year of one member.

In 1912, a committee headed by Daniel M. Beach was elected by the vestry to supervise a financial campaign aimed at clearing off the existing debt and increasing subscriptions. It was successful, and by 1915, an every member canvass boosted contributions for current expenses from \$16,000 to \$22,400; contributions for Missions and Benevolences were raised from \$4,000 to \$8,500 annually. A "first" for the parish, the canvass was made after the most careful preparations and many meetings under a committee consisting of James G. Cutler, chairman, Edward G. Miner, Harper Sibley, and Thomas G. Spencer.

The St. John's Mission in northeast Rochester continued to grow and took so much of the assistant rector's time that a merger with St. Mark's Church was suggested. St. Paul's investment in the St. John's Chapel was secured by a \$16,000 mortgage without interest. The new parish was incorporated later in October of 1922.

In 1917, the new organist, Myle M. Dunkel of New York, found the organ of St. Paul's in such bad shape that it was sent to Toronto for repairs. It was lost briefly on the return trip. The first formal parish meeting, now an annual event, was also held in this year.

World War I involved 128 parishioners. Six of them lost their lives. There were some minor hardships. The church offices were closed part of the time in the winter of 1918 to save coal, and evening services were moved to the Sunday School rooms. Two union services were held with Christ Church.

At the Diocesan Council meeting on June 3, 1919, the Bishop announced that "there is one parish so high on the honor roll that it is not invidious to single it out for an example of generous giving. I refer to St. Paul's, Rochester. From 1908 to 1918, its apportionment has totaled \$14,594 and its contributions \$43,853."

Dr. Goodwin's prowess as an orator was recognized in 1919 when the Joint Committee of the General Convention asked 12 of the church's greatest preachers to make a speaking tour in the interest of the Nationwide Campaign which raised \$750,000. During his absence, his predecessor - Dr. Murray Bartlett, then President of Hobart College - preached at St. Paul's.

In 1920, St. Paul's had 459 families, 92 additional individuals, 971 confirmed members, 1,365 baptized members, 937 communicants. That year there were 48 baptisms, 57 confirmations, 27 marriages, and 25 burials. The children's service at 9:45 ministered to between 250 and 300 and the 5 o'clock service attracted from half to two-thirds as many as the main morning service. The Rector modestly attributed this to the organ

selections played by Guy Fraser Harrison.

Having served as rector for nearly 14 years, Dr. Goodwin resigned in 1923 to accept the professorship of Philosophy and Social Service at the College of William and Mary. Back at Williamsburg, Va., he is credited as the man chiefly responsible for interesting the Rockefeller family in the magnificent and costly restoration of the colonial capital.

Dr. Bartlett again supplied the pulpit for several weeks until the vestry extended a call to the Rev. George E. Norton, rector of St. Michael's and All Angels Church in St. Louis. He began his work at St. Paul's on September 9, 1923.

In 1924, a farsighted project financed by James G. Cutler, insured the harmony of the stained glass windows in the nave of the Church. He commissioned five designs, in uniform style, by a leading artist, covering the life of St. Paul and he gave the large window (devoted to the conversion of St. Paul) as a memorial to his wife.

George Norton's 25-year rectorship spanned the booming Twenties, the Depression and World War II. A brilliant, versatile man, he was a scholar who revered the Book of Common Prayer and was the author of hundreds of his own prayers. He strongly opposed political involvement by the clergy.

One of Dr. Norton's first tasks was to prepare for the observance of the church's 100th anniversary. The program covered three days—May 27-29, 1927—and brought three former rectors: Dr. Murray Bartlett, Dr. Louis C. Washburn (still rector of Christ Church, Philadelphia) and Dr. William A. Goodwin from Williamsburg. Principal speaker was Dr. Frank P. Graves, president of the University of the State of New York and commissioner of education. Bishop Brent of the Diocese of Western New York, and Bishop Ferris, bishop coadjutor of the diocese participated, and the Church School presented a pageant in five episodes depicting the history and development of its program. The Rt. Rev. John G. Murray, D.D., Presiding Bishop of the Episcopal Church, gave the centennial sermon and there was a choir reunion service that Sunday afternoon.

The major achievement of the centennial year was the subscription of \$65,000 for the Memorial Organ. This superb instrument—then the largest in any Rochester church—was considered to be one of the finest in the country. It was dedicated on Christmas Day and the first concert of a series was given in January by Warren Gehrken, the church's fine young organist. The old instrument was given to the Church of the Ascension on Lake Avenue.

Lightning struck the southwest turret of the church on Sunday, August 21, 1927, knocking off a large part of the stone work and a gargoyle. Two heavy stones crashed through the roof damaging pews and the main floor of the nave. Fortunately no service was in progress at the time. It was the first time that St. Paul's had suffered any storm damage. Lightning rods were installed and there has been no recurrence; however, almost half a century later, in August 1975, lightning struck a chimney on the George

Eastman House across East Avenue.

Early in the 1920's, the vestry took formal action to develop an endowment fund which would earn at least \$5,000 a year for the care and upkeep of the church property. The congregation would be expected then to take care of the current expenses of running the parish and a share of the national church's missionary responsibilities.

The need for such a fund became painfully clear early in 1930, just as the Depression was beginning to cut deeply into revenues. By December of that year, the every member canvass fell \$11,000 short of its goal; and, after cuts of \$2,800 brought the budget down to \$78,383, additional contributions had to be sought.

Dr. Norton, who had received an honorary degree from Hobart College in 1927, had become a close friend of George Eastman. Consequently, he and Mrs. Norton made many trips as guests of the magnate. Although Mr. Eastman was not a regular member of St. Paul's, he and his mother contributed to the building fund and Mr. Eastman occasionally attended services; at that time he would place a tightly rolled \$50 bill in the collection plate.

Mrs. Lillian Drouet Norton died in 1929, while she and Dr. Norton were visiting Mr. Eastman's North Carolina home. Her friends recalled that she had expressed the hope that the old organ chamber at the left of the Chancel be made into a little chapel for quiet prayer and small, intimate services. They subscribed funds and the Norton Chapel was dedicated on All Saints' Day in 1931.

When George Eastman—incurably ill—committed suicide in March of 1932, Dr. Norton conducted the funeral service in St. Paul's. At that time, a person who had taken his own life was not eligible for Episcopal Church burial. The matter was resolved when the Bishop of the diocese ruled that Mr. Eastman was of unsound mind at the time.

In 1934, Andrew Lee Ward and his sister gave the land at the corner of East Avenue and Westminster Road to St. Paul's in memory of their parents Florence Yates Ward and Levi S. Ward. The house on it was razed and the land was landscaped with lawn and trees further beautifying the church property. In later years this parcel has been useful as a playground for the church nursery schools.

Dr. Norton retired in 1948, after a quarter of a century of outstanding leadership. He died in 1968. He was succeeded by the Rev. George Cadigan, who came from Salem, Mass.

The Cadigan years saw St. Paul's reach its peak in membership and attendance. The vestry was expanded from 9 to 12 members. Competitive elections were dropped in 1952, and the following year, an age limit of 70 was adopted.

In 1956, the parish undertook a Betterment Campaign in which \$200,000 was raised. The monies were used to build the Primary Chapel and several classrooms for the expanding Sunday School, redecorate the Parish Hall, improve choir facilities and make much-needed repairs throughout the

building which then was 60 years old.

Dr. Cadigan was elected bishop of the Diocese of Missouri in 1959, and served in that post until 1975. He was succeeded by the Rev. T. Chester Baxter.

During his stay at St. Paul's, the parish continued its tradition of helping other parishes by giving \$20,000 to a mission in Penfield—now, the Church of the Incarnation. St. Paul's also funded the service of the Rev. Quintin Primo at St. Simon's Church in the Inner City which was then experiencing the first flood tide of immigrants from the rural South. The Rev. Mr. Baxter resigned in 1963 to become archdeacon of the Diocese of Rochester.

For two years, thanks to the generosity of a former parishioner and his partners, St. Paul's Church owned an airplane. The venture proved to be highly profitable and was the means by which important outreach work was financed.

The commercial type plane—a Fairchild F-27A—was owned by the Chester Company, a partnership of four persons in the New York City area. One of them, Dr. Paul Cushman, had been a communicant of St. Paul's while he lived in Rochester doing advanced work at Strong Memorial Hospital.

The airplane was leased to the Raytheon Corporation which used it for employee travel. The gift was offered to St. Paul's because of certain tax advantages to the partners.

After careful consideration, the Vestry voted to accept the offer on July 13, 1961. As owner, the church received about \$1,700 a year - the amount left over after paying interest and amortization on a debt held by the Chase Manhattan Bank. Raytheon paid all operating, maintenance and insurance costs.

Under terms of the lease the indebtedness was scheduled to be paid off in 1966, at which time Raytheon would have the privilege of either buying the airplane from St. Paul's for \$84,000, or continuing to rent it for three more years at about \$12,500 a year.

At about this time the vestry had agreed to contribute, through diocesan channels, funds to supplement the salary of the Rev. Quintin Primo of St. Simon's (since that inner city parish could not afford adequate compensation), and a fund to underwrite the \$7,800 salary of a Negro minister whom the Rev. Mr. Primo had brought to Rochester to establish a mission on the West Side.

The income from the airplane rental was channeled into this project, but about the middle of 1963, four things happened:

1. The minister at the West side mission did not "work out" and he returned to Florida.

2. The Rev. Mr. Primo accepted the rectorship of a parish in Wilmington, Delaware.

3. The people who gave St. Paul's the airplane offered to buy it back for \$42,000.



4. Raytheon offered \$61,000 for the airplane.

The vestry authorized sale of the airplane for not less than \$61,000 with the understanding that the proceeds would be used by St. Paul's "for a worthy cause outside of the parish." The sale to Raytheon at that price was closed on June 21.

Three notable records for long and distinguished service were set in this century:

The Rev. Frederick P. Taft, assistant minister from 1950 to 1967, served under three rectors and also as "priest-in-charge" while the parish was seeking a new rector. His ability as a Church scholar and historian was surpassed only by the pastoral care he gave to the parishioners.

Hayes Ellsworth's tenure as sexton of St. Paul's has few equals. Known as "Pop", he came to the parish in 1906, and remained until 1966. In addition to tending both the building and the grounds, he was the official greeter in the vestibule every Sunday and played a prominent role in every parish supper and picnic.

Mrs. Hellen Ogden was the parish secretary from 1931 to 1973, a period spanning the tenures of five rectors—from Dr. Norton to the Rev. Mr. Wainwright. For many years she was "the staff" of the church office. She has continued to assist with volunteer work.

The Rev. H. August Kuehl came to St. Paul's from St. Barnabas Church in Irvington-on-the-Hudson, on May 1, 1964. This was the year of the Rochester Riots which led to the coming of Saul Alinsky, the abrasive organizer, and the creation of FIGHT, a militant black organization which quickly became the center of a violent controversy involving its sponsor, the Council of Churches.

Despite strong differences of opinion among members of the congregation, St. Paul's parish was relatively unscathed by the violent controversies of the 60's and early 70's; namely, out of integration and the Vietnam War. Strong but sensitive leadership was exhibited by the clergy and vestry.

When the Council of Churches brought Saul Alinsky to Rochester to organize the black community, a lack of information about the man and the problem contributed to a confused, explosive situation in which the council's secretive and arbitrary approach was a factor.

On Wednesday night, March 17, 1965, more than 400 people from St. Paul's met in the parish hall. After viewing WHEC-TV's documentary program about Alinsky and his work in the Chicago slums, several speakers, who were involved in or students of the matter, were heard. There followed a lively question-and-answer period with ample opportunity to speak for and against the project.

While St. Paul's parishioners contributed generously to such projects as Better Rochester Living and Rochester Business Opportunities, appeals for formal financial support of FIGHT aroused strong opposition from many members of the congregation because of FIGHT's attack on the Eastman Kodak Company, long a leader in philanthropy. A diocesan

committee of 15 appointed by Bishop Barrett to study the question included four members of St. Paul's. The committee split along predictable lines with a majority recommending support but criticizing FIGHT for some of its tactics.

Female parishioners who had been allowed to vote in church elections for the first time in 1946, were not represented on the vestry until the election of Mrs. David Tappan (Shirley) in 1965.

The Rev. Mr. Kuehl spent six months in England in 1967, on an unprecedented sabbatical leave. He had an active ministry until one Sunday in May of 1969, when he stunned the congregation by announcing that he was leaving the full-time ministry because it was "inhibiting and stifling". After going to work for the Public Affairs Division of a public relations counseling firm, Mr. Kuehl said that he had become a minister because he was convinced at the time that it was the best way to serve God. He now felt, however, that he could be a better person by living a more normal kind of life.

After careful search, the parish called the Venerable Robert M. Wainwright, Archdeacon of the Diocese of Pennsylvania.

The turbulence of the 60's carried over into the early 70's. On October 4, 1970, about 100 members of the Sunday coalition interrupted the main service to request funds for breakfast programs at Hanover House and at the Coloney Camp in Orleans County.

While most of the parishioners were shocked and many deeply offended by such pressure tactics, as the Rev. Mr. Wainwright admitted ruefully, "it certainly was an effective way to get our attention". The parish was faced directly with a challenge which had to be faced directly. The need for such programs was generally acknowledged but many expressed concern about giving in to pressure tactics. As one parishioner put it neatly, "Our response is going to make us look either heartless or spineless (or wit-less)."

After careful investigation and considerable debate, the vestry of St. Paul's guaranteed \$3,000 to the coalition. Voluntary contributions by other parishioners supported the vestry to the extent that nearly \$4,000 was subscribed, and throughout the city the Coalition was able to raise nearly \$20,000.

The invasion by the Sunday Coalition resulted in saving two programs which eventually attained regular financing.

Quite different was the interruption of the service on Mother's Day, May 14, 1972. Eight members of an organization calling itself "The Ecumenical Concern for Peace and Justice" appeared without invitation or warning. They handed out leaflets opposing the Vietnam War to people entering the church. One man was dressed as "The Spectre of Death," wore a long black robe and had a chalk white face.

Uncertain of what might happen, the Rector warned the congregation and asked them to remain calm. The group took seats and the service proceeded.



During the Apostles' Creed the group came forward and six of them lay down on the floor of the Chancel as a reminder of the war dead. The man dressed as the Spectre of Death held up a sign stating that every five minutes another person was killed in Vietnam. Taking their seats, the congregation listened as a spokesman for the group read a statement condemning the war and criticizing the church for not actively opposing it. When he finished the group remained motionless on the floor, and obviously, intended to stay there. The Rector led the congregation in extemporaneous prayers for the Church and for peace. He announced that anything else would be an anticlimax and called for the singing of the closing hymn. The whole affair was over in half an hour.

Members of the Group remained and discussed their action (sometimes heatedly) with some members of the congregation. They also remained for the Seminar and the Contemporary Eucharist.

The Rev. Mr. Wainwright—a 47 year old native of Brooklyn—was educated in the New York City public schools. He was graduated from Brooklyn College in 1952, and received his Bachelor of Divinity degree from Union Theological Seminary in New York in 1955. He was ordained a deacon in the Diocese of New York in 1954, and a priest in the same diocese in 1955.

He served as curate of All Angels' Church, New York City, 1954-55, and of St. Paul's Church, Chestnut Hill, Pennsylvania 1955-57. He became rector of the Church of the Messiah in Gwynedd, Pennsylvania in 1957, and served for the next 10 years.

From 1967, until coming to St. Paul's, the Rev. Mr. Wainwright was Archdeacon of the Diocese of Pennsylvania with administrative and pastoral responsibilities for 27 missions. He and his wife, the former Nancy Phyllis Crabtree, have three sons—John, 17; Andrew, 14; and Timothy, 12, as of August, 1977.

Since Mr. Wainwright became rector in 1970, St. Paul's has recorded a steady stream of qualitative improvements;

—A business manager, Mr. Henry Shaw, has taken over management of the Church's business affairs.

—The Centennial Organ has been through a thorough restoration and improvement.

—The Outreach Committee has been reactivated and an Office Guild organized.

—The Sunday School program has been revamped and revitalized using an entirely new approach (including salaried church school teachers as of 1975).

—The Church building, now more than 75 years old, has been rewired, relighted, repainted and the handsome Amherst stone exterior sand-blasted with startling results. The tower clock is running again, there are ramps for people in wheel chairs, the parish offices have been enlarged, a Columbarium has been installed in the basement and a badly-needed Narthex Anteroom has been completed.

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## The Ministry of Music

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The magnificent organ in St. Paul's Church was built half a century ago. The subscription of \$65,000 was the climactic event of the parish's centennial celebration in 1927. There was no formal campaign, but 233 parishioners contributed. Their gifts were recorded as memorials to parents, relatives, or friends.

The instrument was built by Ernest M. Skinner of Boston. He was the leading organ builder of his time in the United States. Warren Gehrken, then organist of St. Paul's, assisted in planning the stop list. The organ has four manual keyboards, 67 stops, and more than 4500 pipes.

Dr. David Craighead has provided this description of our organ and what was done five years ago in a restoration program made possible through the \$20,000 Gillespie bequest:

The sound is produced by air passing through pipes. The basic components are:

1. The Air supply. This consists of a blower to produce the air, or "wind", ducts to transmit it from one part of the instrument to another, and reservoirs to store and stabilize it. The blower is in the basement under the Norton Chapel. It was replaced in 1976. (Back in 1881 the parish treasurer faithfully filed away a bill from the Union and Advertiser for 25¢ for a classified advertisement: "Wanted: sober man to pump the organ.")

2. The Control. The console from which the instrument is played (the only part of the St. Paul's organ visible to the congregation) and a complicated system of valves to admit air to the pipes.

3. The Pipes Which Produce the Sound. These are divided into sets, usually called "stops." Each stop has a different quality of sound. Many have a different pitch level: some sound at piano pitch while others sound an octave lower or one or two octaves higher, giving additional color and brilliance to the sound. Within each "stop" is a separate pipe for each key. The longest pipes, of course, produce the lowest pitches. The stops are controlled by knobs arranged in groups on either side of the keyboards in the console. Their use in performing a musical composition is determined by the organist on a basis of scholarship and artistic taste.

Although all pipe organs have these components the means of implementing them vary greatly so that the organ is the most complex and least standardized of all musical instruments.

St. Paul's organ is a "period piece", epitomizing the ideas and tastes of the 1920's. The builders of that decade tried to imitate orchestral sound; today they aim for clear organ sound. The pipes of our organ are in a chamber high above the chancel ceiling; today the preference is to locate the entire instrument within eye contact of the listener.

Although our organ has had excellent maintenance, some things require more than routine servicing. Much of the fine leather in the valves

and the small air motors were replaced to avoid dead notes and other difficulties. A leak in the roof over the organ chamber caused some plaster to fall but it escaped serious water damage.

Despite the large number of stops, there was a need for some with the clear sound which blends well with the voices of both choir and congregation. Four stops were replaced, and two of stops from the Eastman Theater organ - Spire Flute and Flute Celeste - were added to our organ.

All tuning and mechanical work is done by our regular maintenance firm, Bryant Parsons Company of Penfield.

"I am delighted with the results," Dr. Craighead said. "The new 'stops' have greatly expanded the versatility of the organ and provide better support, clarity, and color for hymns and choral accompaniments. The Spire Flute and Flute Celeste from the old Eastman Theater organ have a veiled, mystical quality that is actually better than it was in its original setting."

Dr. Craighead came to the Eastman School of Music and to St. Paul's in 1955, and is chairman of the school's Organ Department. He is nationally known, a gifted teacher and is considered by his peers as "The Performers' Organist" who can play the works of any period with skill and perfect taste.

Dr. Craighead was born in Strasburg, Pa., son of a Presbyterian minister, the late Rev. D. E. Craighead, and Fay Stinson Craighead, who was herself an organist. At an early age he showed a great interest in music (especially organ music) and when the family moved to California on the Rev. Mr. Craighead's retirement, David studied with private teachers, including pianist, Olga Streeb, and organist, Clarence Mader.

At age 18 he became a pupil of Alexander McCurdy at the Curtis Institute of Music in Philadelphia where he received the Bachelor of Music degrees. During his four undergraduate years he was organist of the Bryn Mawr Presbyterian Church. In his senior year he was appointed to the faculty of the Westminster Choir College in Princeton, N.J., in addition to making his first transcontinental recital tour.

The following September he was appointed organist of the Presbyterian Church in Pasadena, Calif., where he made bi-weekly broadcasts and was the accompanist for many oratorio and other musical performances.

In 1948, he married Marion Louise Reiff, who now is organist of the Asbury Methodist Church. From that summer until coming to Rochester in 1955, he taught in the Music Department of Occidental College in Los Angeles. In 1968, he received an honorary doctorate from Lebanon Valley College.

Teaming with Dr. Craighead to continue the great musical tradition of St. Paul's Church is Dr. David Fetler, choirmaster since 1954.

David Fetler was born in Riga, Latvia. His mother studied in Moscow to be a concert singer before raising her family of 13 children. She trained all of them, and they had their own family choir and orchestra which traveled around Europe for six years giving concerts, principally in churches.

The family moved to the United States when David was 10. He came to Rochester in 1951 and received his doctorate from the Eastman School

of Music in 1956. Before that he had studied at the Julliard School of Music in New York and at the Westminster Choir College and in summers, he studied under Sixten Ehrling and Pierre Monteaux.

He was a member of the Eastman School's conducting staff from 1956 to 1964. In 1964, he organized the Rochester Chamber Orchestra, composed of members of the Rochester Philharmonic Orchestra and presenting noted soloists. In 1966, he became the director of the Hotchstein Music School Sinfonia and the Rochester Opera Theater, and has been director of the Nazareth College Choir. In the summer of 1974, he married the then assistant organist of St. Paul's, Sandra Telfer. She remained assistant organist until February 1977.

The close association between St. Paul's and the Eastman School of Music dates back to the founding of the school in 1920. Guy Fraser Harrison came from Manila to become organist of the church and later joined the faculty of the school and eventually turned to orchestra conducting. Warren Gehrken succeeded Harrison both at St. Paul's and in the organ faculty of the school. His assistant, Norman Peterson, was a graduate of Eastman. Harold Gleason, who came to Rochester as George Eastman's private organist and to organize the organ department of the school, was organist of Brick Presbyterian Church. He resigned in May of 1932, to take over the post at St. Paul's after the death of Mr. Gehrken, who had been organist since 1924, and a member of the school's faculty.

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## The Vestry

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When William the Conqueror, as Duke of Normandy, sought to marry his cousin Mathilda, canon law prohibited the union, except with Papal dispensation. That was readily arranged by their joint promises, promptly fulfilled, to finance and construct in Caen, the Abbey aux Hommes and the Abbey aux Dames. Church law was observed.

When Henry VIII sought Papal approval of his divorce and marriage to Ann Boleyn, no accommodation was forthcoming. As a result, canon law was flouted and the Church of England was established as a separate Church - still Catholic, but separate from Rome.

The respective boundaries of civil and canon law have been, subsequently, pretty well established following the doctrine of separation of church and state.

Not surprising is it, then, that in 1813, the State of New York, by statute, provided for the existence and identity of the trustees of each Protestant Episcopal Church (or Parish) in the State and their duties and powers. The Protestant Episcopal Church, itself, was first recognized by a law passed in 1795.

The trustees of St. Paul's are the vestry, consisting of the rector, churchwardens and vestrymen—all provided for in the Religious Corporation Law—one rector, two churchwardens and an indefinite number of vestry members—no fewer than three, no more than 24. At St. Paul's the number is 12, so the entire vestry consists of 15 persons. In its early years, there may well have been fewer vestrymen in view of the relative size of the congregations.

The rector is chosen by the vestry (after consultation with the Bishop of the diocese). If he accepts, his term is of indefinite duration. His position as rector continues until terminated by resignation, retirement, or earlier death.

Each warden - by usage, called senior warden or junior warden - is elected for a two-year term, the candidates being elected in alternate years. There is no statutory limit to the number of terms a warden may serve, but St. Paul's by-laws provide for no more than three consecutive terms. After an interval, a former warden who had served six years might, in theory, stand for election and be elected. This has not yet happened.

One third of the total number of vestrymen is elected for a three-year term each year (except for those who may be elected to fill the unexpired term of one who has ceased to be a vestryman). While, again, there is no statutory limit to the number of terms one can serve as vestryman, St. Paul's by-laws limit service to two consecutive terms of three years each. After a lapse of at least a year, there is no impediment to a former vestryman standing for re-election - but this has not happened either.

The present rules limiting the terms of wardens and vestrymen re-

quire a turnover in the membership, a sharing of the duties, and a broadening of participation. They also tend to shorten the terms of both the best qualified and the least qualified—not a bad trade-off.

Formerly, there were fewer restraints on re-election to the vestry, with the result that members tended to perpetuate themselves in office. It was not until the 1950's that nominating committees annually determined not to nominate a candidate whose 70th birthday would fall during his term of office.

St. Paul's was fortunate to have had the services for many decades of dedicated, faithful, capable and efficient wardens and vestrymen. However, the self-perpetuating characteristic was not representative of a democratic system. The current emphasis on participatory political democracy, with governing bodies responsive to the electorate, has had its effect on the Episcopal Church too.

In the late 1960's, during the rectorship of H. August Kuehl, two very important changes in the rules for the vestry were adopted by the vestry and ratified by the parish. Prior to 1947, only men could vote on parish matters; and prior to 1965, only men were qualified to serve on the vestry. In that year the by-laws were changed to permit election of women, and the first vestrywoman (Shirley H. Tappan (Mrs. David)) was enthusiastically elected at the next annual meeting in January, 1966. Three years later, in 1969, the rules for nomination were changed to call for competitive elections. The nominating committee thereafter proposed two individuals for each vacancy among the wardens and two individuals for each of the available vestry positions to be filled each year. Nomination to the vestry no longer would be tantamount to election. While competitive elections may call for a certain amount of holy electioneering by or on behalf of individual candidates, they are intended to result in more representative membership. The system, unfortunately, leaves some defeated candidates each year who may decline to serve again as sacrificial lambs.

In 1970, New York State law was amended to permit persons 18 years or older to qualify as voters in church matters and as candidates for the vestry. The Diocese of Rochester and St. Paul's followed suit — reacting, perhaps in haste, to the pressures of youth nationally and concurrently with the Vietnam War.

What does the vestry do? It has responsibility for the "temporalities" and the property, real and personal, of the parish. It manages, repairs, maintains and invests property for the benefit of the parish and applies the income for the purposes of the parish. Financial matters, including budgeting, soliciting of funds and paying expenses (including staff wages and salaries) occupy necessarily a lot of vestry attention. Members not infrequently deplore the time expended on money matters which always seem to intrude themselves into so many other activities of the church.

Besides the leadership duties of the vestry, by far the most significant function is the selection and support of the rector. By a majority vote the vestry selects the rector from among those recommended, investigated



and interviewed, often a time-consuming job fraught with a rich variety of imponderables. The responsibility of selection is a weighty one, for the rector oversees the religious experience of the Parish and tends to set the style of worship and the tone of all parish activities. His theology, personality, principles, ambitions and effectiveness as a priest and leader have enormous influence on the congregation. Much of this cannot be determined for certain in a few short meetings and from a handful of written and verbal recommendations. It is a chancey undertaking for the vestry, and we have been fortunate indeed.

Except for the difficult decisions made by the vestry in the early history of St. Paul's relative to its location, finances, and independent existence, nothing so strained the individual consciences and patience of the members more than the confrontation of the civil rights movement and minority revolution of the last half of the 1960's.

In discharging its duties, the Vestry of St. Paul's has been favored by a membership of exceptionally dedicated, high principled men and women faithful to Christianity, and experienced both in the conduct of Christians in the second half of the 20th Century and in the realism of current existence.

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## **The Nominating Process**

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The candidates who run for election as warden and members of the Vestry are chosen by a Nominating Committee of eight persons. This committee, representative of the Parish by age, sex and involvement, is chosen each year and approved by the Vestry. It is chaired traditionally by the Warden whose term is not up and includes the Rector.

The committee then meets usually for five or six times. It solicits the parish at large for suggestions and uses a continuing list from previous years, adding to and subtracting from it.

Policy guidelines, previously approved by the Vestry, are followed to determine criteria for office, such as length of membership in the Church, number of terms in office, age of candidates, etc. The Committee uses great care in finding the best men and women to represent the various cross-sections of St. Paul's, as well as considering their ability to serve on the Vestry.

The slate is then approved by the Vestry and advertised to the Parish through the Newsletter. Nominations may also be made from the floor at the Annual Parish Meeting prior to voting.

Competitive elections for Vestry were first held in January 1969, and for Warden in January 1970. There are at least two candidates for each position. Prior to this, a single slate was presented. The democratic process is generally conceded to be healthier, although sometimes more painful.



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## **The Financial Picture**

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*By Huston S. Hunting, Treasurer*

An effective Parish, in terms of Clergy, Music, House of Worship, Programs, and Assistance to others, is one which has current financial strength and also is building for the future. St. Paul's Church could not possibly serve its mission today were it not for the generosity of past parishioners. It thus may prove useful to the present and future reader to view our financial picture at this time.

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### **The Physical Assets**

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Our assets are valued at \$3,696,000. What I shall call "physical assets", or "bricks and mortar", amount to \$1,925,000. This figure derived from a 1957 independent appraisal for insurance purposes, and was at replacement values. Subsequent additions were added at cost, except for the Barrington Street Rectory which is at a value set by the Vestry based on an appraisal made in 1954.

No depreciation is required under generally accepted principles of the accounting profession. Major additions are capitalized. The above figure, thus, is almost certainly conservative in 1976.

The plant consists of the land, church, and parish house at Vick Park B and East Avenue, plus rectories at 65 Barrington Street (residence of Mr. and Mrs. Wainwright) and 276 Castlebar Road (residence of Mr. and Mrs. English).

The organ is valued at \$73,000, and the stained glass windows at \$90,300. The church, parish house and their permanent fixtures are valued at \$1,574,000.

Additions and improvements to the church and parish house from 1974 through 1976, include renovations to the second floor of the parish house, substantial office and kitchen renovation, lighting system adjustments, construction of a wheel chair ramp, rebuilding of the bell-tower clock, construction of an anteroom at the northeast corner of the church, installation of a smoke detection system, design and construction of a new outdoor light at the main entrance, major repairs to the south roof of the parish house, renewed choir stalls and new kneelers, and an assortment of smaller projects. Many of these items, especially the large ones, were gifts of parishioners. All of this work cost approximately \$180,000.

An interesting addition is the 469-niche Columbarium, constructed in 1973-74, at a cost of \$32,300. The parish financed construction from operating funds and has charged no interest for the use of the funds. Through

1976, 62 bays had been sold and the "debt" to the parish has been further reduced to \$12,771. In the not-too-distant future this project will much more than recover its cost, while providing a service at a fair price to parishioners and non-parishioners (who pay somewhat more) that was non-existent a few years ago, and for which there was and will be a great need.

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## The Endowment Fund

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Our other main financial asset is the Endowment Fund. This is composed of many gifts, and these, of whatever size, are generally in one of two clearly defined categories. On the one hand are gifts upon which the donor has placed absolutely no restrictions. The vestry may use the gift at any time and in any manner as it sees fit. On the other hand are gifts on which the donor has placed some kind of restriction. In most instances, the gift must be kept in the parish's endowment account and the income can be used at the discretion of the vestry. In other cases, the income from the gift must be used for a specific purpose. In at least one major instance the parish does not own the "gift" but has the use of its income (for a specific purpose) as long as the parish exists.

As of December 31, 1976, the Restricted Endowment Fund consisted of cash and investments in the amount of \$406,400 at cost. The Unrestricted Endowment totaled \$1,287,500, at cost. This totaled \$1,693,900 at cost (Market value of \$1,924,600). It may be noted that with virtually the same cost two years earlier, the Market value was \$1,450,200, or a \$474,400 rebound from that disappointing period for investments. Of the present total, approximately \$185,000 produced income of about \$9,000 that is restricted as to use, and which does not enter the annual parish budget at all.

The most helpful gift to this parish of recent years was that as a residual legatee of the Margaret Woodbury Strong Estate. St. Paul's received in cash a total of \$911,586.83, almost all of it on December 18, 1973, with a very small part being received in 1974. All of it initially was added to Unrestricted Endowment, although a part was diverted later by Vestry action for the Parish House renovations.

The Endowment is professionally managed by the trust departments of Security Trust Company and Lincoln First Bank of Rochester. Security Trust maintains three accounts: (1) all of our restricted endowment; (2) roughly half of our unrestricted; and, (3) a very unusual account, the Cutler bequest, worth \$85,000 at market on September 30, 1976 in which the parish has no ownership right but receives its income in perpetuity. Lincoln First Bank maintains one account of roughly half of our Unrestricted Endowment.

The Security Trust Company has had its accounts for a long time. Until 1972, there was only one. After considerable research into the history of our

bequests, the vestry voted to divide the funds being managed by Security Trust into two funds, income from one being used to generate restricted income, and all other items being designated Vestry Designated Funds, without restriction of use or principal. Security Trust was directed to place approximately 42 percent at market of the total funds managed into the Restricted Fund, and 58 percent to the Unrestricted Fund as of September 1972.

The Lincoln First Bank account was initiated in January of 1972, with a deposit of \$301,556, which was withdrawn on that date as St. Paul's equity in the Episcopal Diocese of Rochester Common Fund. The Investment Advisory Committee of this parish felt that a separately managed fund, with a more aggressive policy, would be beneficial.

Ultimately, as in all matters, the vestry has the responsibility for the care and management of the Endowment. To fulfill this, the vestry several years ago adopted an Endowment Management Policy. First, the vestry appoints an Endowment Policy Committee of 14 members. Nine of them serve three-year terms, while five are ex-officio.

The Endowment Policy Committee is instructed to meet at least annually, but it is policy to meet quarterly. Its purposes are defined as:

To recommend investment policies to the vestry.

To generally supervise the endowment of the parish.

To judge the performance of the managers of the endowment.

The managing agents hired by the Parish are banks within New York State and they are obligated to make investment recommendations within the investment policies given to them by the vestry through the Endowment Policy Committee.

All recommendations or investments and investment changes are made to the Investment Committee. This Committee consists of the Rector, Treasurer, Chairman of the Endowment Policy Committee, and "one other who shall be selected by the first three". This committee meets on call only, whenever recommendations come from the banks. The committee either approves or disapproves such recommendations.

The current investment policy for Unrestricted Funds was adopted by the vestry in 1971. It establishes a "total return" concept of 9 percent per annum, with spendable income of 5 percent of such funds at market. In 1972, this policy was modified to define "market" as average calendar year-end values, preferably over a five year period, with adjustments for significant additions to the fund.

A vestry policy of great importance was adopted in November of 1972. "It established as a guide the setting aside of 10 percent of each unrestricted bequest for special projects that will be unusual opportunities for mission." Any expenditures from this fund, which is actually simply part of Unrestricted Endowment, must be authorized by the vestry.

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## The Women of St. Paul's Church

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*By Mrs. Ernest C. Scobell*

The Parish Aid Society is the oldest organization of women in the parish. For many years it was the central organization for women to which all the other organizations reported. Mrs. Isabel Foote, wife of the Rev. Israel Foote, who was rector from 1859 to 1882, was the first president.

Two deaconesses served the church between 1890 and 1905. The first auxiliary was formed during the pastorate of the Rev. W.A.R. Goodwin. The second, called the Arthur Mann Missionary Society, was organized about 1908, by Mrs. Thomas Spencer, and named for the Rev. Arthur Mann, who had been an assistant at St. Paul's. He left to work in St. Paul's School in China and lost his life endeavoring to save a fellow missionary from drowning. Later, the Woman's Auxiliary joined the Arthur Mann Society and worked with them on missionary and pastoral projects.

Because many women of the church could not attend daytime meetings, an evening chapter was formed in 1914-1915 under the leadership of Mrs. George Johnson. It was named for Bishop Brent, then bishop of the diocese.

In order to coordinate the activities of the chapters in work, study, and fellowship, the Church Women's Council was formed. It has met once a month with one of the clergy present and reports to the chapters at the Tuesday luncheon meetings. Mrs. Richard Jameson gave devoted leadership for many years.

To further extend parish and outreach work, the Fourth Chapter was formed in 1927-28, and in 1972, invited the Arthur Mann Society to join with them in service to the church in worship and study.

A fifth Chapter, later called the George Norton Chapter, was formed in 1940. Its members, too, have made great contribution to local as well as church-related needs.

A group of young members became the Sixth Chapter. They served with enthusiasm but, because of family responsibilities, disbanded and now serve as Church School teachers, Altar Guild, or Choir members. Three have served on the Vestry.

There have been many fund-raising projects including the Annual Spring Antique Show. This was for many years the project of the Arthur Mann Society but now is using the talents of all the women of the church.

No history of the Woman's Auxiliary would be complete without paying tribute to two members: Mrs. Edwin Allen Stebbins and Mrs. Harper Sibley. Mrs. Stebbins was a pioneer in the leadership of ecumenism inspired by Bishop Brent. Mrs. Sibley was an inspiration to the civic and religious community for 60 years. Each year at Christmastime she gave a welcomed spiritual message to the women of the church - to carry the message of Christ by "praying fervently, laboring diligently and giving liberally for his Kingdom".

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## The Stained Glass Windows

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*by Mrs. Elmer O. Cheney, Parish Secretary*

Religion, history, legend, the art of color and symbolism combine in glorious expression through the medium of stained glass, and St. Paul's is fortunate to have many fine examples. In an attempt to describe them, "I sing a song of the Saints of God" could be the theme - for as music delights the ear, color sings to the eye; and the many saints adorning our windows speak to us through this color.

Of the symbolism of color itself, Mr. Orin E. Skinner of Charles J. Connick Associates Boston, whose firm executed many of the windows in St. Paul's Church, writes:

"From the rich spiritual regions of the Middle Ages we have inherited a symbolism of color that is still recognized in our workaday world. The red cross of devotion and sacrifice carries its message around a stricken world now to remind us that in the twelfth century, pure red was the color of Divine Love, of passionate devotion, of self-sacrifice, courage and martyrdom. The Seraphim, nearest the throne of God, symbols of Divine Love and adoration, have wings of purest red.

"Blue immediately glows before us as the graciously supporting color of red, so we acquiesce with those wise colorists who said that blue is the contemplative color, the color of divine wisdom, as announced by the blue-winged Cherubim, who joins the Seraphim around the throne of God. Blue also symbolizes eternity, heaven itself, and the steadfastness of enduring loyalty that in our speech today we call 'True blue.'

"Green, the color of hope, springtime, youth and victory—

"Gold, which we characterize in the expression, 'Good as Gold,' the medieval masters said symbolizes spiritual treasures, worthy achievement, and the good life, while—

"Violet, a combination of blue and red, symbolizes justice, mystery, pain, and penitence. It forms in some ancient windows a beautiful background for shimmering silver white, the symbol of faith, of the light of truth, of peace and serenity,—a radiant and significant symbol that is most beautifully expressive in the words:

'But if we walk in the light  
as He is in the light, we  
have fellowship one with another.'"

First Epistle of Saint John 1:7

Three distinct styles have been tastefully grouped so as not to clash.

The first and oldest set of four are in the West Ambulatory. These were housed originally in the old St. Paul's Church on St. Paul Street, and the maker is not known. The first contains two representations of



Jesus, one "Receiving the Little Children" (Matt. 19:14) and the other, "The Good Shepherd" (Isaiah 40:11). In the trefoil above are three Easter lilies.

In the next window are St. Paul, with his sword of the spirit (Ephesians 6:17), and St. John (the apostle) with a chalice and serpent. There is a legend that St. John was once given poison, but as the saint lifted the chalice to his lips, the poison was turned into a serpent and leaping out of the chalice, slid away, permitting the saint to drink the wine unharmed. In the trefoil is the Latin formula for the Trinity.

The second group are mainly in the Chantry. They were placed there around the time of construction; or within the first dozen years (1897-1909). As was the style in the late 1800's, these windows are more pictorial than the traditional Gothic windows which are symbolic. On the west wall the "Ascension of Christ" (Luke 24:50,51 & Acts 1:10,11) is portrayed. The 11 remaining apostles are circled about the rising Christ, while over their heads two dominion type angels support worlds. The maker of this window is not known.

On the north wall is an imaginative picture in glass, representing St. Paul preaching in Athens when he discovered the altar To The Unknown God, "Whom therefore ye ignorantly worship I declare unto you" (Acts 17:23).

On the far west side of the Chantry Altar is another picture in glass "The Lord is My Shepherd" (Psalm 23). To the immediate west of the Altar, is an interpretation from the parable of the talents "Well done, good and faithful servant . . . . Enter thou into the joy of the Lord" (Matt. 25:21).

To the east of the Altar is a representation in glass of one man comforting another—perhaps the Good Samaritan—though there are no records of the original intent of the designer.

Behind the baptismal font is a Madonna and her Child scene, with Jesus' cousin, St. John the Baptist, looking over Mary's shoulder. Doves flying above, blood red flowers nearby and a shepherd with his flock in the background portend things to come. These five windows were made by the Tiffany Class and Decorating Company.

Across the way in the east Transept is another Tiffany window from the same period with women symbolically depicting Faith, Charity and Hope, and angels above holding the following Bible texts: "For therein is the righteousness of God revealed from faith to faith (Romans 1:17)", "Follow after charity and desire spiritual gifts (Cor. 14:1)", "Hope maketh not ashamed because the love of God is shed abroad in our heart" (Romans 5:5). Faith robed in blue signifying Divine (Heavenly) Wisdom holds a Bible; Charity, robed in red signifying Divine Love and surrounded by children, holds a money bag in her outstretched arm; and Hope robed in green (her color) has her symbol, an anchor, in the sash hanging from her waist.



By far the largest group are the windows made by the Connick firm. James Goold Cutler donated the first of these for the Narthex (The Great North Window) in 1924, in memory of his wife, Anna Katherine Abbey Cutler. At that time, Mr. Cutler commissioned Mr. Connick to draw sketches for future windows in the nave to encourage artistic and religious continuity. To insure the success of his plan he persuaded the Vestry in 1927, to have the Bissell window (St. Paul in Athens) moved from the nave to the north wall of the Chantry, and donated funds for the St. Barnabas window to be put in its place. He died the same year.

Not until the 1950's, during the Rev. George Cadigan's rectorship, were the rest of the windows in his plan completed. Enough momentum was generated at that time to do also the windows in the Chancel, Sanctuary, Nave gables, the entranceways, the St. Luke window in the East Transept and four small windows in the Norton Chapel.

A brochure about the windows was compiled at this time by the Rev. Frederick P. Taft and P. Richard Jameson using descriptions written by Orin Skinner of the Connick firm. They follow, with a few elaborations:

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### The Great North Window

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In the Great North Window, or "The Ministry of St. Paul and St. Peter", the commanding position is given to the figure of Christ, surrounded by a vesica of white, with ruby-winged seraphim at either side above, and blue-winged cherubim below. He is clothed in a blue robe of Heavenly Truth and a flaming red tunic denoting Divine Love; while underneath Him is the kneeling figure of St. Paul, then Saul of Tarsus. The nimbus (or halo) about His head contains a cross denoting Diety. The words, "Saul, Saul, why persecutest thou me?" are designed at the feet of Christ.

The figure of St. Paul at the left is distinguished by the open book, and the sword of the Spirit, and the traditional symbol of the three fountains near his feet as well as by the heraldic shield inscribed with the crossed swords above his head. Inscribed on the open book are his words, "For to me to live is Christ, and to die is gain" (Philippians 1:21). The words "St. Paul, Apostle to the Gentiles" surround the upper part of the figure, and the inscription at his feet is, "Paul a servant of Christ separated unto the Gospel of God". He wears the flaming red mantle significant of achievement.

The figure of St. Peter at the right of the center lancet also is clothed in red and gold. The inscription surrounding his head is "Saint Peter, Apostle to the Hebrews". At his feet are the words "Simon Peter, Servant and Apostle of Jesus Christ". He holds an open book and keys of gold

and silver, his traditional symbols. On the open book are the words "Thou art the Christ, the Son of the Living God" (Matthew 16:16). Near his feet are three cocks in gold on a red ground, symbols of the glorification through divine love of the incident of St. Peter's denial of Christ (Matthew 26:69-75).

In the medallions surrounding the center lancets are shown significant incidents in the lives of St. Paul and St. Peter:

Beneath the figure of St. Paul is the depiction of a characteristic incident prior to St. Paul's conversion - receiving a letter to Damascus from the High Priest (Acts 9:1-2). The medallion, under the figure of St. Peter and to the right of the crouching figure of St. Paul, shows Ananias healing St. Paul's blindness (Acts 9:10-19). Below, in the center medallion, is a representation of St. Paul's baptism; the one on the right, the meeting of St. Peter and St. Paul; and on the left, St. Paul preaching in the Synagogue at Antioch (Acts 11:22-26).

The subjects in the left lancet carry the theme further. In the lower left hand corner is the healing by St. Paul of a cripple in Lystra (Acts 14:8-18); above is the incident of the jailer's conversion (Acts 16:25-40); next, St. Paul preaching at Athens (Acts 17:16-34), and in the upper left hand corner, St. Paul defending himself before King Agrippa (Acts 26:1-30).

In the extreme right lancet, in the bottom panel, to balance the healing of the cripple of Lystra, is the raising of Dorcas by St. Peter (Acts 9:40); next is St. Peter's delivery from jail by the angel (Acts 12:7-11); the next shows St. Paul and St. Peter accused before Nero; and the last, the parting of St. Peter and St. Paul.

In the tracery pieces are symbolic figures representing the seven Churches: Galatia, Colossae, Ephesus, Philippi, Thessalonica, and Rome, the latter being the top tracery piece. On either side of the center tracery member are the Archangels Michael and Gabriel, guardian angels of the early Church.

The pieces in the smaller tracery are the symbols of the Four Evangelists - the winged man of St. Matthew, the winged lion of St. Mark, the winged ox of St. Luke, and the eagle of St. John.

Across the base section is the memorial inscription accompanied by the family arms of Abbey and Cutler.

The other small panels show prophets and kings and heroes of the Old Testament mentioned by St. Paul.

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## The Windows in the Nave

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The four windows in the nave and the one in the north transept are devoted to saints who were prominent in the life of St. Paul: St. Barnabas, St. Silas, St. Lydia, St. Timothy and St. Luke.

The two side lancets of each window contain panels showing incidents in the lives of the saint, and below each panel in the quarry field are parallel incidents taken from the Old Testament or from the Gospels.

In the top of the side lancet and the tracery of each window are six little figures holding scrolls and miniature cities in their hands. They represent 24 of the important places connected with St. Paul's ministry. As far as possible, they are grouped around the Saint with whom they are most closely associated. In the top of the side lancets and the tracery above are 12 cherubs, symbolizing the apostles.

Scattered throughout the windows are various types of the cross and other early Christian symbols such as anchors and Greek letters which stand for Jesus or the Christ. The lives of these saints seem to exemplify certain virtues, and these are suggested by symbolizing the opposite vice on a pedestal under their feet.

The east nave window, nearest the transept, is devoted to St. Barnabas. In the center panel stands the Saint who introduced Paul to the Apostles and convinced them of Paul's true conversion, for they had known of him only as Saul the persecutor. St. Barnabas is holding the Gospel of St. Matthew, of which he was very fond, and the cross-one of his emblems. He was of the priestly family, the Levites, and is dressed accordingly.

The panel in the left lancet depicts St. Barnabas placing his money at the feet of the Apostles after selling his lands (Acts 4:36-37). Below is the parallel incident of Christ bidding the wealthy young ruler to give up his riches and follow Him (Matthew 19:21-23).

The panel in the right lancet represents St. Paul and St. Barnabas bringing relief to the Elders at Jerusalem during a famine (Acts 11:29-30). Below, in the quarry field, is a parallel incident from the Old Testament—Elisha feeding 100 men with 20 loaves (II Kings 4:42).

St. Barnabas, is arguing for Paul to the apostles, shows the virtue of Discernment, so a blindfolded figure symbolizing the opposite vice of Stupidity is placed under his feet. Above are the six cities: Tarus, whither St. Barnabas went to fetch St. Paul; Jerusalem, where St. Paul and St. Barnabas brought relief to the elders; Derbe and Antioch, where they were first called Christians (Acts 11:26); and, Perga and Iconium, whither St. Paul and St. Barnabas journeyed.

The east nave window, second from the transept, is about St. Silas. In the center panel the saint stands holding the fifth chapter of Peter's first Epistle and a bishop's crozier as Bishop of Antioch. In the left panel, the jealous Jews in Thessalonica assault the House of Jason (Acts 17:5). Below, in a quarry field the men of Sodom are shown assaulting the angels of the Lord (Genesis 19:1).

In the right panel, St. Paul and St. Silas are delivered from prison in Philippi by an earthquake. "A great earthquake opened the prison doors" (Acts 16:25). Below, Daniel is being released from the lion's den (Daniel 6:20-22).

St. Silas, in cooperating with St. Paul, exemplified the virtue of Unselfishness. Consequently, under him is placed the figure of a man holding a money bag to his breast as a symbol of Selfishness. Above are the cities, Athens, Corinth, Thessalonica, Beroea, Samaria and Caesarea which St. Paul and St. Silas visited.

The west nave window, nearest the Chantry, is about St. Timothy. The saint was first in the affection of St. Paul, and was especially commended for his unfeigned faith. Therefore, on the pedestal stands a blindfolded devil to symbolize Doubt. As Bishop of Ephesus, St. Timothy is portrayed with cope and miter, and holding the verse II Tim. 1:7, "For God hath not given us the spirit of fear; but of power, and of love and of a sound mind".

In the left hand panel, St. Timothy is being taught the faith by his mother and grandmother, "Lois and Eunice rear St. Timothy in the faith" (II Tim. 1:5). Above this panel in the quarry field is a lamp — symbol of Faith. Below is the parallell Old Testament incident of Eli teaching the boy Samuel (I Samuel 1:9-11, 19-28).

In the right hand panel St. Timothy visits St. Paul in prison, with St. Luke standing by taking notes. This incident was chosen because it is proof of the friendship between St. Paul and St. Timothy (II Timothy 4:9-12). Below is the similar Old Testament incident of the friendship of David and Jonathan (I Samuel 18:1).

At the bottom of the left panel is the broken image of Diana (or Artemis) fallen from her pedestal. Her Temple was located at Ephesus and merchants who sold Diana souvenirs complained when business fell off due to the influence of the Christians (Acts 19:23-31). An emblem of St. Timothy at the base of the right hand lancet is a demon sulking away from a sarcophagus. There is a legend that demons always showed great uneasiness when near St. Timothy's tomb, and St. Chrysostom tells how they fled when those possessed of demons approached it.

Above are the symbols of the six cities: Lystra, where St. Timothy was born; Rome, where he visited Paul; Ephesus, because he was Bishop of Ephesus; Tarsus, whither he accompanied St. Paul, and Puteoli and Salamis.

The west nave window, second from the Chantry, is dedicated to St. Lydia. In the center panel stands the Saint, "a seller of purple", holding a pitcher and glass to symbolize Hospitality.

The left panel represents the conversion of St. Lydia: "And Lydia heard us; whose heart the Lord opened" (Acts 16:11-15). The "hand of God" and a dove can be seen in the rays leading to Lydia's head. This is the first recorded instance in the Bible of the conversion of a European. Below is shown a parallel episode from the Old Testament where the people of Baal are converted by Elijah (I Kings 19:39).

The right panel depicts the hospitality of Lydia. "St. Paul and St. Silas and St. Timothy enter the house of Lydia" (Acts 16:40).

Below in the quarry field is a figure of Abraham entertaining the

angels (Genesis 18:18). In the center panel below the feet of St. Lydia is a little figure closing a door and motioning an intruder away to symbolize Inhospitallity. The cities represented above are: Philippi, where St. Lydia lived, Joppa, Achaea, Cilicia, Ptolemais, and Phoenicia (all coastal cities).

In the gables of the nave roof are triangular windows representing the seven virtues. On the east side the four worldly virtues, reading from right to left, are the Wheel of Temperance, the Lion of Courage, the Scales of Justice and the Lamp of Truth. Opposite them on the west side are the three theological virtues: the Cross of Faith, the Anchor of Hope, and the Rose of Charity.

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### The Sanctuary and Choir Windows

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The windows at either side of the altar are devoted to the four major Archangels. Those on the left side represent St. Michael and St. Gabriel. Michael, Captain of the Hosts of Heaven, carries the flaming sword and shield (as when legend says he fought Satan for the body of Moses; the shield is inscribed with the Scales of Justice (signifying the weighing of souls). Gabriel, Messenger of Peace and Glad Tidings, holds the lily (symbol of purity and the annunciation of Mary). Lilies also enrich his garment and can be found near the name below, similar in position to the cross accompanying St. Michael's name. Flames of divine zeal in the lancet heads, and Seraphim of Heavenly Love in the tracery members, complete the symbolism.

Opposite are St. Raphael, the Guardian Angel, with his travelers' staff and symbol of the fish (recalling the story of Tobias from the book Tobit in the Apocrypha) and St. Uriel, Regent of the Sun (as named in "Paradise Lost" by Milton) with his radiant symbol. The sun and fish recur near the lettering.

The Clerestory window in the Chancel on the Epistle side has two panels. St. Mark, on the left, holds the evangelistic pen and book inscribed with his symbol of the winged lion, while St. John holds the chalice. Their evangelistic symbols, the winged lion and eagle, are represented with their names below. Flames of heavenly zeal again appear in the lancet heads and the radiant winged Seraphim of Divine Love enrich the principal tracery members.

On the north wall of the east Transept, the central figure is the Evangelist, St. Luke—the companion of St. Paul and author of the Third Gospel and the Acts of the Apostles. He holds a tablet in his hand on which he has just written, "For unto you is born this day, . . . a Saviour which is Christ the Lord" (Luke 2:11). Six angels at the top of the window continue the Christmas message, "Glory to God in the highest and on



earth peace to men”.

In the left panel, St. Paul, along with St. Silas and St. Luke, are setting sail from Troas to Philippi. At this point, the “we” passages from St. Luke’s travel diary first appear. The incident marks the spread of Christianity from Asia to Europe (Acts 16:6-10).

The right panel shows St. Paul in prison in Rome dictating letters to the Colossians and to Philemon. St. Luke and St. Aristarchus are with him. These letters speak of the breadth of the Christian Gospel. “There is neither Greek nor Jew, but Christ is all and in all” (Colossians 3:11).

Below are vignettes which depict scenes characteristic of St. Luke’s writings: The Annunciation (Luke 1:26-38), St. Mary’s Magnificat (Luke 1:46-55), St. Paul healing Eutychus (Acts 20) in Troas, and Simeon’s Nunc Dimittus (Luke 2:22-32). A painter’s pallet, doctor’s caduceus, and mortar and pestle in the quarry field signify St. Luke’s position as a painter and a physician, and remind us that he is considered the patron saint of both. On the pedestal below his feet is his evangelistic symbol—the Winged Ox—pertaining to his writing of the sacrificial ministry of Christ.

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## **The Norton Chapel**

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The Lillian Drouet Norton Chapel has four small lancet windows showing Jesus raising Lazarus (John 11:17-44); blessing the children; turning the water into wine at Cana of Galilee (John 2:1), and, near the altar, the figure of Jesus, his right hand raised in blessing (Mark 10:13-16) and in his left, a chalice filled with wine.

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## **The Chantry Entrance**

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The Chantry entrance contains another lancet window in which an angel is carrying a censor—a symbol of praise—“Worship Him in Spirit and in Truth” (John 4:23,24). Also in the Chantry, just under the peak of the roof, is a small round window with a descending dove (symbol of the Holy Spirit) surrounded by the blue of Divine Wisdom.

In the tower entrance on the right is the welcoming Christ, surrounded by a radiant canopy, a form that suggests the gate of heaven. “Surely the Lord is in this place” (Genesis 28:16) as spoken by Jacob. Straight ahead is the figure of young David, shepherd and singer of Israel. “Come before his presence with singing” (Psalm 100:2). This window was given by Hayes H. Ellsworth who, for more than 50 years, was Sexton of St.



Paul's Church.

The Porte Cochere entrance on the east side of the Church is the home of a picture in glass of the boy Samuel in the Temple. "Speak for thy servant heareth" (I Samuel 3:1-10). Below appears the listing of the text Phillipians 3:12 which is: "Not as though I had already attained, either were already perfect; but I follow after, that I may apprehend that which also I am apprehended of Jesus Christ."

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## Our Newest Windows

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In 1975-76, when the porte-cochere entrance was closed in and the Elizabeth Ranlet Macomber room added, three more windows were executed by Connick Brothers. The east wall of the room contains the window entitled "There was a marriage in Cana of Galilee" (John 2:1) with Jesus turning water into wine. The south wall holds a glass picture of Jesus raising Jairus's daughter, "For the maid is not dead, but sleepeth" (Matthew 9:24).

Facing north in the entrance way, and following the same contour as the Narthex window, is a double window dedicated to the Old Testament prophets. The right panel nearest the entrance way represents Moses and the Burning Bush; "The place whereon thou standest is Holy ground" (Exodus 3:5). The left hand panel depicts Isaiah kneeling and looking up at a seraphim, with a live coal in his hand. The angel is cleansing Isaiah's lips (Isaiah 6:5-7). In answer to the voice of the Lord, Isaiah says, "Here I am; send me" (Isaiah 6:8). In the tracery above are the figures of five minor prophets: Elijah, at the top; Hosea; Amos, with a shepherd's crook; Johnah, holding a fish; and, Micah, with a broken sword ("beat swords into ploughshares" or "nation shall not lift up sword against nation").

The fellowship of Saints" now caught in stained glass surrounds us when we are seated at St. Paul's. If we contemplate them, their lives serve to inspire us, for they have gone before to show us the way, fight the battles, and even suffer martyrdom.

Thus, these windows become more than just aesthetically pretty or useful to let in light and shelter us from the weather. They can be educators as well (in medieval times the literate clergy used them to teach the Bible to the laity, few of whom could read). To study them is to bring their value full circle.

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## The Stained Glass Windows of St. Paul's Church (in order of acquisition)

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In Memory of	Title	Location
Charles E. Mumford	"Jesus Receiving the Children"	Right ambulatory
	"The Good Shepherd"	
Mr. & Mrs. J.R. Elwood	"St. Paul" and "St. John"	Right ambulatory
The Rev. Israel Foote, DD	"The Lord is My Shepherd"	Chantry-altar area
Jonas S. Jones, MD and his wife Sarah Antoinette Jones	"The Parable of the Talents"	Chantry-altar area
	"The Good Samaritan"	Chantry-altar area
Charles J. Bissell	"St. Paul Preaching in Athens"	Chantry-North Wall
Arthur Gould Yates	"The Ascension"	Chantry-West Wall
Hiram Sibley, Jr. and John Durbin Sibley	"Mary, the child Jesus, and John the Baptist"	Chantry by baptismal font
Edmund F. Woodbury	"Faith, Charity and Hope"	East Transcept (east wall)
A. Katharine Abbey Cutler	"The Ministry of St. Paul and St. Peter"	Narthex
James Goold Cutler	"St. Barnabas"	East Nave
Over 150 parishioners	"St. Silas"	East Nave
Rufus Adams Sibley and Elizabeth Sibley Stebbins	"St. Timothy"	West Nave
*(Easter Offering of 1956)	"St. Lydia"	West Nave
*(Seven Vestrymen)	"Seven Virtues"	Gables of Nave
Todd Marvin Crippen	"Dove of the Holy Spirit"	Chantry
Ruth Wilson Farrow	"Four lancet windows"	Norton Chapel
Adam & Elizabeth G. Stallknight	"St. Luke"	East Transcept (North wall)
Charles H. & Raymond G. Stallknight		
Hayes H. Ellsworth	"Young David"	Tower entrance
Maybelle Case Parfitt	"Welcoming Christ"	Tower entrance
Ralph Herbert Frank	"Angel with Censor"	Chantry entrance
*(R. Elliot Cherne, Jr.)	"Samuel"	Porte cochere entrance
Elizabet Ranlet Macomber	"Moses & the Burning Bush"	Porte cochere entrance
	"Isaiah"	Port cochere entrance
	"Raising of Jairius daughter"	Macomber room (south wall)
	"Wedding in Cana"	Macomber room (east wall)

\*Not a memorial

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## The Rectors of St. Paul's Church

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1828-1829	*The Rev. Sutherland Douglas
1830-1831	The Rev. Chauncey Colton
1832-	The Rev. H.V.D. Johns
1833-1835	The Rev. Burton H. Hickox
1835-1839	The Rev. Orange Clark, D.D.
1839-1841	The Rev. Washington VanZandt
1842-	The Rev. William H. Eigenbrodt
1848-1854	*The Rev. John J. Van Ingen, D.D.
1854-1859	The Rev. Maunsell Van Rensselaer
1859-1882	*The Rev. Israel Foote, D.D.
1882-1887	*The Rev. W.H. Platt, D.D.
1888-1895	*The Rev. Louis Cope Washburn, S.T.D.
1897-1908	*The Rev. Murray Bartlett, D.D.
1909-1923	*The Rev. William A.R. Goodwin, D.D.
1923-1948	*The Rev. George E. Norton, S.T.D.
1948-1959	*The Rev. George L. Cadigan
1959-1963	*The Rev. T. Chester Baxter
1964-1969	*The Rev. H. August Kuehl
1970-	The Rev. Robert Marshall Wainwright

*\*Those whose pictures now hang in the Hall*

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## Assistants at St. Paul's

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1848- ?	The Rev. Charles H. Platt
1859- ?	The Rev. E.S. Wilson
? -1872	The Rev. J.D.S. Pardee
1873- ?	The Rev. Charles N. Allen
? -1882	The Rev. W. Del. Wilson
	The Rev. Robert B. Wolseley
	The Rev. Benj. F. Hall
	The Rev. C.W. Knauff
1882-1884	The Rev. D.J.A. Mossy
1886-1891	The Rev. Arthur Sloan
1891-1894	The Rev. W.A. Webbe
1894-1895	The Rev. C.W. Morris
1897-1902	The Rev. Chauncey H. Blodgett
	The Rev. Arthur S. Mann
1902- ?	The Rev. Stephen F. Sherman, Jr.
1908- ?	The Rev. Henry F. Zwicker
1909-1923	The Rev. George H. O'Howay
	The Rev. John L. Burleson, D.D.
	The Rev. Walter Creswick
	The Rev. Zebulon Farland
	The Rev. Conrad H. Goodwin
1924-1938	The Rev. Walter Earl Cook
1938-1940	The Rev. B. Forest Bond
1940-1944	The Rev. John T. Sanborn
1946-1949	The Rev. Walter R. Scarlett
1950-1952	The Rev. John R. Harmon
1952-1955	The Rev. Donald R. Grindy
1955-1959	The Rev. Edward W. Mills
1950-1967	The Rev. Frederick P. Taft
1960-1964	The Rev. Roger C. Moulton
1964-1966	The Rev. Charles M. Hawes
1966-1969	The Rev. R. James Mitchell
1967-1972	The Rev. Walter S. Michell
1968-1973	The Rev. Gerard S. Moser
1972- ?	The Rev. William H. English
1974- ?	The Rev. John R. Tinklepaugh

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## Members of Vestry - St. Paul's Episcopal Church

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1827- ?	William Atkinson	Warden
1827- ?	Giles Boulton	Warden
1827- ?	Elisha Johnson	Vestryman
1827- ?	Jared Stebbins	Vestryman
1827- ?	S.M. Smith	Vestryman
1827- ?	Elisha B. Strong	Vestryman
1827- ?	Samuel J. Andrews	Vestryman
1827- ?	Daniel Tinker	Vestryman
1827- ?	A.B. Curtiss	Vestryman
1833- ?	Lewis K. Faulkner	Warden
1833- ?	Daniel Tinker	Warden
1833- ?	Daniel Graves	Vestryman
1833- ?	Abraham M. Schermerhorn	Vestryman
1833- ?	Timothy Childs	Vestryman
1833- ?	Simon P. Alcott	Vestryman
1833- ?	Horace Hooker	Vestryman
1833- ?	George A. Tiffany	Vestryman
1833- ?	William B. Alexander	Vestryman
1833- ?	Darius Perrin	Vestryman
1843-1863	Samuel J. Andrews	Vestryman
1843- ?	Aaron Erickson	Vestryman
1843-1871	George Huntington Mumford	Vestry-Warden
1845- ?	Jared Newell	Vestryman
1845- ?	Ashaheels S. Beers	Vestryman
1847-1869	Johnson Imlay Robins	Vestry-Warden
1847- ?	William Buell	Vestry-Warden
1847- ?	George Stringer	Vestryman
1852-1853	James S. Andrews	Vestryman
1852- ?	Lansing B. Swan	Vestryman
1853- ?	George Ellwanger	Vestry-Warden
1853-1876	Don Alonzo Watson	Vestryman
1853- ?	H.N. Curtis	Vestryman
1853- ?	Hiram Sibley	Vestryman
1853- ?	J.B. Robertson	Vestryman
1853- ?8	Philander G. Tobey	Vestryman
1853- ?	J.H. Martindale	Vestryman
1853- ?	L.B. Swan	Vestryman
1853- ?	Daniel B. Beach	Vestryman
1869- ?	D.F. Worcester	Vestryman
1869- ?	A.J. Johnson	Vestryman
1869- ?	George I. Whitney	Vestryman
1869- ?	Edward K. Warren	Vestryman
1869- ?	Frederic S. Durand	Vestryman
1869- ?	Nicholas Tomblingson	Vestryman
1869- ?	Edward Dugge	Vestryman
1869- ?	George H. Humphreys	Vestryman
1869- ?	D.F. Worcester	Vestryman

1871- ?	H.F. Atkinson	Vestryman
1871- ?	F. Goodrich	Vestryman
1872- ?	R.S. Kenyon	Vestry-Warden
1872- ?	Frederic Delano	Vestryman
1874- ?	H.H. Warner	Vestryman-Warden
1874- ?	W.M. Quinby	Vestryman
1875-1909	Arthur Gould Yates	Vestry-Warden
1875- ?	Henry S. Redfield	Vestryman
1876-1892	Edmund Frost Woodbury	Vestryman
1876- ?	James F. Fisher	Vestry-Warden
1876- ?	E.A. Jacquith	Vestry-Warden
1876- ?	A. Collins	Vestryman
1877- ?	W.C. Dickinson	Vestryman
1877- ?	James Laney	Vestryman
1878- ?	Isaac S. Averill	Vestryman
1878- ?	George Weldon	Vestryman
1879- ?	Henry Fish	Vestryman
1880-1888	Henry Mason Ellsworth	Vestry-Warden
1880- ?	James Fisher	Vestry-Warden
1880- ?	Frank Elwood	Vestryman
1880- ?	W.H. Sanger	Vestry-Warden
1880-1892	Jonas Jones	Vestryman
1882- ?	James L. Hatch	Vestryman
1883- ?	C. Henry Amsden	Vestryman
1884-1894	A. Erickson Perkins, Sr.	Vestryman
1886- ?	H.H. Warner	Vestryman-Warden
1886- ?	Earl V. Putnam	Vestryman
1887-1888	Benjamin E. Chase	Vestryman
1888- ?	John B. Prentiss	Vestryman
1882-1932	Thomas G. Moulson	Vestryman-Warden
1889-1944	Nathaniel Foote	Vestryman-Warden
1890-1932	Hiram Watson Sibley	Vestryman-Warden
1890-1900	James Watson Gillis	Vestryman
1891- ?	John A. Dalziel	Vestryman
1892- ?	Frank J. Amsden	Vestryman
1892-1910	John Charles Woodbury	Vestryman
1894- ?	Edward S. Martin	Vestryman
1894-1914	Robert M. Myers	Vestryman
1897-1913	Rufus A. Sibley	Vestryman
1897-1918	Calvin C. Laney	Vestryman
1898-1903	Charles H. Palmer	Vestryman
1900-1947	Benjamin B. Chace	Vestryman
1903-1923	Granger A. Hollister	Vestryman
1905-1911	Harold C. Kimball	Vestryman
1909-1948	Daniel M. Beach, Sr.	Vestryman-Warden
1910-1921	George F. Johnston	Vestryman
1911-1946	Edward G. Miner	Vestryman
1912-1922	John H. Stedman	Vestryman
1913-1914	Watkin W. Kneath	Vestryman
1922-1/1926		
1914-1916	A. Dewey Bacon	Vestryman



1915-1954	Thomas G. Spencer*	Vestryman-Warden
1917-1923	Kingman Nott Robins	Vestryman
1918-1932	Farley S. Withington	Vestryman
1921-1933	Harry Otis Poole	Vestryman
1923-1952	Harper Sibley	Vestryman-Warden
1926-1959	Wilmot Vail Castle	Vestryman-Warden
1932-1936	Roy. C. Kates	Vestryman
1932-1954	Charles K. Hellebush	Vestryman
1933-1952	Hugh M. Shirey*	Vestryman
1935-1954	P. Richard Jameson	Vestryman
1936-1959	Edward S. Farrow	Vestryman-Warden
1944- ?	George D. Whedon	Vestryman
1945-1954	Thomas E. Hargrave*	Vestryman
1945-1951	Hobart F. Whitmore*	Vestryman
1947-1955	L. Elliott Fitch*	Vestryman
1948-1969	Elliott W. Gumaer	Vestryman-Warden
1950-1955	Albert Archbold*	Vestryman
1950-1957	Raymond W. Albright	Vestryman
1952-1960	Howard T. Cumming*	Vestryman-Warden
1952-1960	Henry B. Daniel	Vestryman
1953-1958	Edward Harris II	Vestryman
1953-1962	Cyril L. Kendall*	Vestryman
1954-1956	H. Dean Quinby*	Vestryman
1955-1961	Frederick A. Pietrow*	Vestryman
1956-1973	Frank M. Hutchins*	Vestryman-Warden
1956-1964	Alden H. Sulger	Vestryman
1957-1970	Harmar Brereton*	Vestryman-Warden
1958-1960	Schuyler C. Wells, Jr.*	Vestryman
1959-1966	Charles K. Hellebush, Jr.*	Vestryman
1960-1967	Joseph Houghton*	Vestryman
1960-1969	James S.D. Cooper*	Vestryman
1961-1968	William R. Baker	Vestryman
1961-1967	Mark C. Hargrave, Jr.*	Vestryman
1961-1968	Robert D. Skerritt*	Vestryman
1971-12/1971		
1962-1969	E. Kent Damon*	Vestryman
1963-1965	Rolland L. Beardsley*	Vestryman
1963-1968	Donald L. Harter*	Vestryman
1963-1968	Vincent S. Jones*	Vestryman
1964-10/1964	Edward P. Curtis, Jr.*	Vestryman
(1967-1976)		
1965-1970	John M. Sewell*	Vestryman
1965-1970	H. Sheldon Smith*	Vestryman
1966-1971	Mrs. David Tappan (Shirley)*	Vestryman
1966-10/'66	John L. Van de Vate*	Vestryman
1967-1970	Franklin V. Peale, M.D.*	Vestryman
1968-1973	John A. Rodgers*	Vestryman
1969-1974	Arthur H. Crapsey, Jr.*	Vestryman
1969-	Romer F. Good	Vestryman-Warden

*\*Former Vestry members still living*

1969-1970	Charles S. Heinmiller*	Vestryman
1969-1972	Wilmot V. Castle, Jr.*	Vestryman
1970-1976	Mrs. Bradley Grinnel (Sue)*	Vestryman
1970-1972	James Donovan*	Vestryman
1970-1972	Roger Cass, M.D.*	Vestryman
1971-1977	Mrs. Charles Fitter (Margaret)	Vestryman
1971-1977	Samuel Hall III	Vestryman
1971-1972	Ralph W. Prince, M.D.*	Vestryman
1972-	Mrs. Harper Sibley	Honorary Warden
1972-	Mrs. Edward Atwater (Ruth)	Vestryman
1972-	Arthur F. Crow	Vestryman
1972-1977	Mrs. John H. Kitchen (Jane)	Vestryman
1973-	D. Dyson Gay	Vestryman
1973-3/1976	David T. Kearns*	Vestryman
1973-	Arthur E. Neumer	Vestryman
1974-	Peter O. Brown	Vestryman
1974-	Joseph Wyant	Vestryman
1975-	Jerold B. Foland	Vestryman

*\*Former Vestry members still living*

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## Epilogue

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There are three purposes of this Epilogue. The first is to extend appreciation to Vincent Jones and all the other people who combined to write and produce this book. It will be a treasury of information and inspiration for the future leadership of St. Paul's Parish.

Second, to give thanks for the many generations of leaders, both Clergy and lay who during the past 150 years have wisely and faithfully led our parish thus far with vision and courage.

Third, to focus on the future. One of the functions of history is to give us a running start into the present and the future. We expect the St. Paul's of the future to continue as a strong parish family, drawn from a wide geographical area, and dedicated to ministering to the people of Rochester. It will be a parish family striving for excellence in Liturgy, Music, teaching and preaching the Word of God, and Christian Education; a family that not only preaches, but also practices love, concern, support and acceptance; a family concerned about and actively involved in, improving the quality of life for all people; a family taking leadership in civic, ecumenical, Diocesan and National church affairs. Most important of all, it will be a family that faithfully proclaims the "Good News" of Christ's Love by word and deed.

In short, although we will always value the history and heritage of the past, I would hope that we will be a church that sets its face to the future, rather than one that constantly looks over its shoulder at the past.

The Rev. Robert M. Wainwright, Rector  
May, 1977

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## Patrons

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Mrs. Joseph R. Allendorf  
Dr. & Mrs. Robert W. Angevine  
Albert Archbold  
Mr. & Mrs. William C. Baird  
Harmar and Eleanor Brereton  
Foster and Georgiana Broadbent  
Clair Brewster Castle  
Dorothy L. Chapin  
Mr. & Mrs. W. Russell Chapman  
Mr. & Mrs. Merritt A. Cleveland  
Mr. & Mrs. Kendall M. Cole  
Mr. & Mrs. Edward P. Curtis, Jr.  
Mr. & Mrs. Jerold B. Foland  
Romer and Elaine Good  
Mr. & Mrs. Lucius Gordon  
Mr. & Mrs. N. Joseph Houghton  
Erma W. House  
Clarissa Todd Howk  
Mr. & Mrs. Maro S. Hunting

Mr. & Mrs. Vincent S. Jones  
Margaret Keene  
Rebecca Keene  
Virginia Keene  
Mrs. James S. Kingston  
Dr. & Mrs. Ernest B. Millard, Jr.  
The Rev. & Mrs. Gerard S. Moser  
Mr. & Mrs. Arthur E. Neumer, Jr.  
Dr. & Mrs. Charles H. Norfleet  
Mrs. George E. Norton  
Mr. & Mrs. Rex Vincent Rial  
Mrs. Ernest C. Scobell  
Hettie L. Shumway  
Mr. & Mrs. Sherwood W. Smith  
Mr. & Mrs. David S. Tappan  
W. Pearce Titter  
The Rev. & Mrs. Robert M. Wainwright  
Mr. & Mrs. Walter Vars Wiard  
Marion Irene Winkler

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## Memorials

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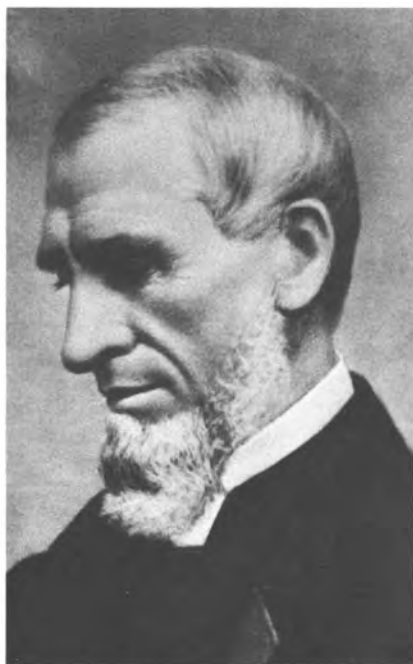
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Raymond W. Albright  
Joseph R. Allendorf  
Mrs. Ruth Archbold  
Daniel M. Beach  
Marion L. Beach  
Anne Walker Booth  
J. Bilger Bronson  
Mr. Erwin R. Davenport  
Elliott W. Gumaer  
Warren C. Hennrich  
Earl C. Henshaw  
Harriette H. Henshaw

Jessie Montgomery Hogle  
Milton Ward Hogle  
The Rev. George E. Norton  
Ivan K. Potter  
Ernest Carlton Scobell  
Elizabeth Robins Small  
Jeanne DuBois Titter  
Lydia Kenyon Todd  
Eugene Winkler  
Mazie Winkler  
Robert Winkler



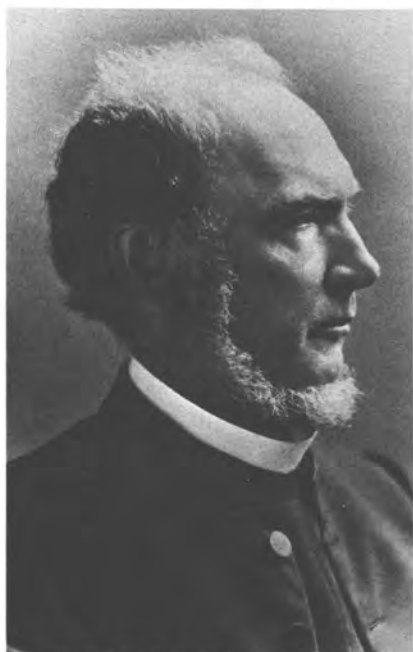
The Rev. Sutherland Douglas



The Rev. John J. Van Ingen, D.D.



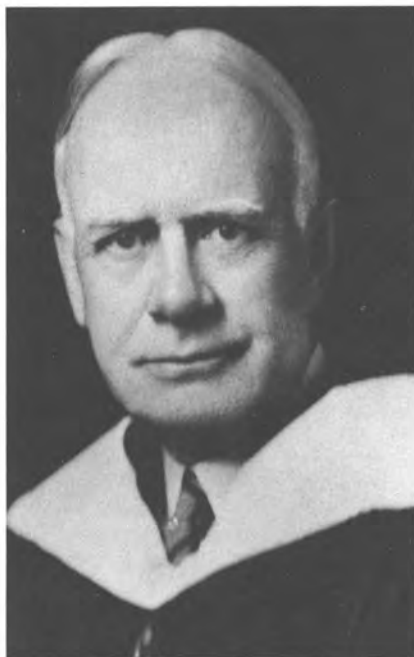
The Rev. Israel Foote, D.D.



The Rev. W.H. Platt, D.D.



The Rev. Louis Cope Washburn, S.T.D.



The Rev. Murray Bartlett, D.D.



The Rev. William A.R. Goodwin, D.D.



The Rev. George E. Norton, S.T.D.





The Rev. George L. Cadigan



The Rev. T. Chester Baxter



The Rev. H. August Kuehl



The Rev. Robert Marshall Wainwright



**Saint Paul's Episcopal Church  
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Rochester, NY 14607**